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ABSTRACT

Information in this resource guide responded to teacher requests for supplemental historical and cultural classroom materials. The bilingual program for which this guide was designed has served schools in 3 different locales: a center-city area composed of housing projects and some individually owned homes, a suburban near-rural neighborhood of the same city, and a rural Central Texas town. Major topics were a historical background; an overview of Mexico; places to see; games; dances; legends, fables, and stories; and units for teaching Mexican American cultural heritage. A bibliography, a list of materials used by the Region XII Bilingual Program, and sources for these materials were also included. (PS)

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INFORMATION AND MATERIALS TO TEACH THE CULTURAL HERITAGE OF THE MEXICAN AMERICAN CHILD

DEVELOPED BY THE EDUCATION SERVICE CENTER, REGION XIII, AUSTIN, TEXAS

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DEVELOPED BY THE
EDUCATION SERVICE CENTER, REGION XIII
AUSTIN, TEXAS

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INFORMATION AND MATERIALS TO TEACH THE CULTURAL HERITAGE OF THE MEXICAN AMERICAN CHILD

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FOREWORD

The Dissemination Center for Bilingual Bicultural Education has as its primary mission, the distribution of high quality materials relevant to bilingual-bicultural education. The greater part of the materials disseminated by this Center will be the product of staff efforts of locally operated projects. It is the aim of the Center to make these materials known and available to all those involved in bilingual-bicultural education and in this manner, in addition to performing this service, foster more extensive communication among the various funded projects and among all those interested in bilingual education.

It is in this spirit, and in response to the many requests from educators throughout the country, that the Dissemination Center for Bilingual Bicultural Education has undertaken to reprint and distribute Information and Materials to Teach the Cultural Heritage of the Mexican American Child.

This publication, developed by the bilingual staff of the Education Service Center, Region XIII contains a wealth of classroom activities designed for teaching the culture and heritage of the Mexican American child. As such, it should prove most helpful to the bilingual classroom teacher and equally rewarding to her pupils.

Juan D. Solis

Juan D. Solis, Director

Preface

This resource guide, Information and Materials to Teach the Cultural Heritage of the Mexican-American Child, was developed by the Region XIII Education Service Center Bilingual Program staff in response to requests made by teachers in the program for supplemental historical and cultural materials to use in their classrooms.

Region XIII's bilingual program, which services Central Texas, was originally designed to be a five-year developmental project in cooperation with at least three school systems in the thirteen-county region served by the Center. The program started the fall semester, 1969, with five first-grade classes, four in public schools, and one in a parochial school in a semi-rural section. During its second year, the program was expanded with the addition of five new first grades in the same schools, as well as following through with those first year participants who were entering the second grade. Each year a new level bilingual curriculum is implemented with the original five classrooms of children. The bilingual program has served schools in three different locales, involving three different school administration offices and three different sets of children.

Those locales involved in the bilingual program include a center-city area composed of housing projects and some individually owned homes; a suburban near-rural neighborhood of the same city; and a rural, Central Texas town. All locales are from 200 to 250 miles from Mexico.

Locale one, the center-city area, includes an almost completely Mexican-American area, bordered by concentrations of Blacks on a number of sides, a major highway, and a river. The population of the school is over 99% Mexican-American, with about equal numbers of Blacks and Anglos making up the balance. A particularly interesting characteristic of the neighborhood is the recreation center which sponsors numerous cultural events, especially events relevant to the Mexican-American, including weekly open-air band concerts in the summer, sports activities throughout the year, and numerous presentations by special interest groups. In a drive through the area, one may notice many advertisement signs in Spanish, a number of tortilla factories, Mexican-style bakeries, and small neighborhood grocery stores. A number of housing projects are close to the school. There are also many individual homes in the area, most of them apparently built at least two decades ago.

Locale two, a suburban area in the same city as locale one, appears to be in a state of rapid change, while holding on nevertheless to much of its Mexican-American population and its semi-rural atmosphere. In the past three years, locale two has seen the building of numerous new homes (an FHA project), a widening of its main street from a narrow two-lane to a broad four-lane thoroughfare, and the influx of a number of Air Force personnel and lower middle income Black and Anglo families. Before this time it had been an

isolated barrio consisting of many migrant families and local workers, with some Black fmailies on its fringe closest to the city.

Locale three includes a Central Texas town of about 5,000 along with numerous individual ranch and farm homes in the surrounding area. Since there is only one elementary school in the town, locale three is the one project area in which the town's ratio of all races is reflected in the school population. The percentages of Mexican-American, Black and Anglo children are about 61%, 11% and 28% respectively, based on the students in the year's bilingual and comparison classes. There is a fairly effective segregation within the town, as each race has its own geographic "region." Children from the farms, of course, are segregated due to their relative isolation.

The range of lifestyles of the families naturally is quite varied. Many families live in the town, but work thirty-five miles away in the same city where locales one and two are located. Thus, the occupations of the parents of locale three children vary considerably, from migrant farm workers to the owners of all sizes of businesses.

The above information was included in order that projects using this publication would know something about the student population for which the book was designed.

The research and compilation of materials for this guide was initiated during the first year of the bilingual program and continued for two additional years. Many long hours have gone into putting this guide into its final form, and many more things could have been included. However, it is sincerely hoped that this book will be of some value to teachers in bilingual-bicultural classrooms at all grade levels throughout the country.

Minerva Gorena
Materials Specialist
Region XIII Bilingual Program

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HISTORICAL
BACKGROUND

HIGHLIGHTS OF MEXICAN HISTORY

1519-1521	Spanish conquest of Mexico by Hernán Cortez.
1521-1810	Colonial period marked by exploration and colonization of the southern and western parts of North America.
1519	Discovery and charting of the Rio Grande River by Alonzo Alvarez de Piñeda.
1747	José de Escandón reached the mouth of the Rio Grande to confer with his exploration teams coming from Querétaro, San Luis Potosí, Cadereyta, Monterrey, Cerralvo, Linares, and San Juán Bautista. The La Bahía team failed to arrive.
1749	The first settlements near the lower Rio Grande at Camargo, Mier and Reynosa were established.
1755	Laredo was founded. It was the only city north of the Rio Grande settled by Escandón parties.
1810-1821	Miguel Hidalgo began the Mexican struggle for independence. His Grito de Dolores continues to be a symbol of liberty.
1836	Texas won independence from Mexico.
1846	Zachary Taylor occupied Matamoros and began the March to Monterrey.
1846-1848	The United States defeated Mexico in the Mexican War, and won much Mexican territory.
1855	A liberal government began a period of reform.
1863	French troops occupied Mexico City.
1864	Maximilian became emperor of Mexico.
1867	Liberal forces led by Benito Juárez regained power.
1876-1880 and 1884-1911	Porfirio Díaz ruled Mexico as dictator.
1910-1911	Francisco I. Madero led a revolution that overthrew Díaz.
1914	United States forces occupied Veracruz.
1917	A revolutionary constitution was adopted.
1920	The government began making revolutionary reforms.
1929	The National Revolutionary party was formed.
1934	The government began extensive land distribution to farmers.
1938	Mexico took over foreign oil-company properties.
1942-1945	Mexico's industries expanded rapidly during World War II to supply the Allies with war goods.
1953	Women received the right to vote in all elections.
1963	Mexico and the United States settled the 99-year-old Chamizal border dispute.
1966	Work began on the Chamizal project to shift the course of the Rio Grande.
1968	The summer Olympic Games were held in Mexico City.

FACTS IN BRIEF

Area: 761,602 square miles. Coastline 6,320 miles.
Elevation: Highest - Orizaba 18,701 feet above sea level.
Lowest - near Mexicali, 33 feet below sea level.

Population: 1960 Census - 35,970,823
Estimated 1969 - 48,803,000
Estimated 1974 - 57,683,000

Chief Products: Agriculture - alfalfa, beans, coffee, corn, cotton, fruits, henequen, livestock, rice, sugar cane, tobacco, vegetables, wheat. Fishing - abalones, oysters, sardines, shrimp, tuna. Forestry - chicle, ebony, mahogany, pine, rosewood. Manufacturing - cement, chemicals, clothing, fertilizers, iron and steel, handicraft articles, household appliances, processed foods, wood pulp and paper. Mining - coal, copper, fluorspar, iron ore, lead, manganese, natural gas, petroleum, silver, sulfur, tin, zinc.

National Holidays: Independence Day, September 16; Liberation Day, May 5; Revolution Day, November 20; Constitution Day, February 5.

National Heroes: Independence from Spain: Father Miguel Hidalgo, Father Jose María Morelos; French Intervention: Benito Juárez; 1910 Revolution: Francisco I. Madero; Constitutionalists: Venustiano Carranza, Francisco Villa, Emiliano Zapata; P. R. I. founders: Alvaro Obregón, Plutarco Elías Calles, Lázaro Cárdenas.

Art: Diego Rivera, José Orozco, David Siqueiros, Rufino Tamayo, José Luis Cuevas and Juan O'Gorman.

Literature: Juan Ruiz de Alarcón, Sor Juana Inez de la Cruz, José Joaquín Fernández de Lizardi, Mariano Azuela, Martín Luis Guzmán, Amado Nervo, Octavio Paz, Carlos Pellicer, Alfonso Reyes.

Reference: World Book Encyclopedia
1969 Edition

MEXICAN GOVERNMENT IN BRIEF

Form: Republic

Divisions: 29 States, 2 Territories, 1 Federal District

Congress: Senate (60 members; 2 elected from each state and the Federal District; 6-year terms); Chamber of Deputies (about 200 members; 178 elected from districts; minority-party candidates elected according to percentage of total national vote; 3-year terms). Members of Congress cannot serve two terms in a row.

Courts: Highest court, Supreme Court of Justice (21 members appointed for life by the president). The Supreme Court appoints the judges of the 6 Federal Appeals Courts and the 44 District Courts to life terms. A Superior Court of Justice is the highest court in each state and territory.

State Government: Governor (can be elected to only one 6-year term). Chamber of Deputies (7 to 15 members; cannot serve two terms in a row.)

Territorial Government: Governor (appointed by the president to an indefinite term). No legislature.

Local Government: Divisions, about 2,300 municipios (cities or townships). Governed by elected municipal presidents and councils (3-year terms).

STATE	CAPITAL
Aguascalientes	Aguascalientes
Baja California	Mexicali
Campeche	Campeche
Chiapas	Tuxtla
Chihuahua	Chihuahua
Coahuila	Saltillo
Colima	Colima
Durango	Durango
Guanajuato	Guanajuato
Guerrero	Chilpancingo
Hidalgo	Pachuca
Jalisco	Guadalajara
México	Toluca
Michoacán	Morelia
Morelos	Cuernavaca
Nayarit	Tepic
Nuevo León	Monterrey
Oaxaca	Oaxaca
Puebla	Puebla
Querétaro	Querétaro
San Luis Potosí	San Luis Potosí
Sinaloa	Culiacán
Sonora	Hermosillo
Tabasco	Villahermosa
Tamaulipas	Ciudad Victoria
Tlaxcala	Tlaxcala
Veracruz	Jalapa
Yucatán	Mérida
Zacatecas	Zacatecas

A PEOPLE'S PRIDE

Mexico City's National Museum of Anthropology, which houses the world's largest collection of Pre-Columbian art treasures, has the following quotations inscribed on the museum's walls:

- "People of Mexico, look at yourself in the mirror of that greatness."
- "As long as the world may endure, the fame and glory of the Aztec city Tenochtitlan will never perish." - Aztec Memorial
- "There will be neither glory nor greatness on earth until the creation of man." - Maya Legend
- "Civilizations pass away, but the glory of the men who toiled to build them remains forever." - Modern Inscription
- "Men find, in the greatness of their past, courage and confidence for the future." - Modern Inscription

Early Indian Civilizations

In 1519 when the Spaniards conquered Mexico they were surprised by the civilization which they found with its culture, complex organization, great wealth and beautiful architecture. Characteristic art forms of amazing craftmanship and amazing beauty such as tombs, temples, palaces and mural paintings were developed by the pre-Columbian peoples of Mexico. Little is known of the pre-Spanish cultures. Evidence of the artistic ability of the Olmecs, one of the earliest Indian groups to inhabit Mexico, exists in the form of beautiful carvings of human figures made of jade.

The clay sculpture of the Tarascan Indians of Central Mexico expressed an unexcelled purity and simplicity. The Mayan Indians, referred to as the Mexican Greeks, show a beauty of proportion and sensitiveness in modeling which has rarely been surpassed.

The Teotihuacan Indians, a highly civilized and skillfully artistic and scientific people were responsible for building the two extraordinary and breath-taking gigantic pyramids of the Sun and Moon. These pyramids, located a few miles outside of Mexico City, were the religious center of the Teotihuacan Indians. The pyramid of the sun, the largest in the world, is 222 feet high and measures 750 feet square at the base. The Teotihuacan Indians are also credited with developing many of the agricultural products that were introduced later in Europe.

Another group that achieved a refined and exquisite culture that was seen in everything they made was the Mixtecos.

RUINS-ANCIENT CIVILIZATIONS

The Aztecs

No other Indian culture is as well known as that of the Aztec Indians who lived before Columbus. The Aztec god Huitzilopochtli promised the Aztecs that they should look for land where they would find an "eagle, perched on a cactus growing in a rock in the middle of a lake, devouring a serpent." On their trek from the north, the Aztecs found the spot in 1321 where they built their fabulous city of Tenochtitlán, which means "Place of the Cactus." Tenochtitlán was later to become the fantastic Mexico City.

The Spaniards arrived almost 200 years later and were astounded by the city which the Aztecs had built upon the lake.

When the Spaniards took over, they built their plaza on top of the religious, commercial, and imperial plaza of the Aztecs. The temple, the Gran Teocali, which was dedicated to Huitzilopochtli, became the most magnificent cathedral in the New World. And Moctezuma's palace was converted into the palace of the Viceroy.

As archaeologists studied the city they uncovered the famous Aztec calendar, which is quite accurate. It is located in the Museum of Anthropology.

The Calendar Stone

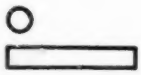
The Aztecs believed that the present sun would be destroyed by earthquakes. A captive, dressed like the sun, climbed a platform on which a huge stone bearing the face of the sun god was set. There he was sacrificed to Tonatiuh. This stone, which can be seen today at the Museum of Anthropology and History in Mexico City, weighed over twenty tons and is over twelve feet in diameter. It is called the Calendar Stone. Various calculations indicate that the carving of the stone began in 1479. The stone was quarried far inland and pulled over many miles of trails on stone rollers to its destination in Tenochtitlan. Working with stone mallets, obsidian, and bone chisels, skilled stone workers and sculptors engraved this giant stone in honor of the sun.

In its center is the face of Tonatiuh. His hands, which are eagle claws, are on the same level as his face, and in each hand he clutches a human heart. Four squares surround Tonatiuh's face. These are the four calendar dates of four other suns, which died at the end of each previous fifty-two-year cycle. A band surrounds Tonatiuh's face and hands. On it are engraved the signs of the days. Two other bands are the two fire serpents, which are the sun's rays.

AZTEC MATH

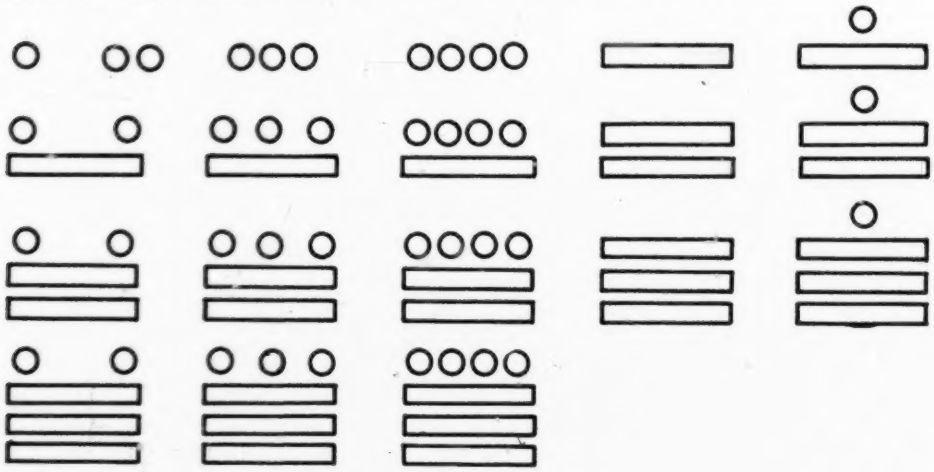
The Aztecs had an interesting way to count. In the writing of numbers, 20 had a special position.

The symbol for 1 is a dot:

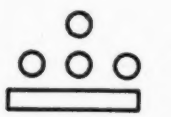


The symbol for 5 is a line:

This is how the numbers from 1 to 19 were written:

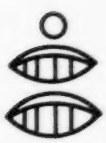


20 was written like 1, but on a higher level.
The number 28 was written like this:



But in writing 20, there were no first order units, and a stylised shell took their place:

Here are 40, 60 and 100:



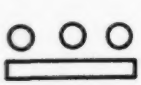
All numbers up to 399 could be written on these two levels.

This is the symbol for 400, which is 20 x 20.

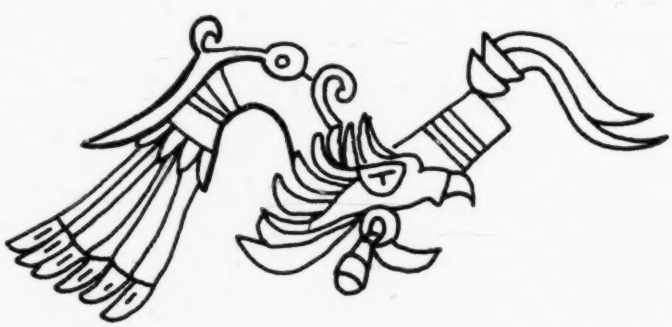
It is the first number which needs three levels.

It might be fun for children to "translate" some of our numerals to Aztec symbols such as:

8 =



13 =



The Conquering of Mexico

In 1512, the first Spaniards touched Mexican soil off the coast of Yucatán. They were the survivors of a shipwrecked Spanish expedition. Although they were the first on the peninsula, it was not until 1517 that Yucatan was officially discovered by Francisco Hernández de Córdoba and it was not until 1519 that Hernán Cortéz landed with 600 soldiers in Veracruz harbor on the island of Ulua.

Upon landing, Cortéz issued an order that all ships were to be burned so that no one could return. As soon as he learned about the arrival of the Spanish, Moctezuma, the Aztec emperor, sent messengers with gifts of precious stones, gold and silver. This was perhaps Moctezuma's greatest mistake, for as soon as the Spaniards, a greedy lot, saw the beautiful gifts, they decided to take over the Aztec wealth and make it their own. When the Indians saw the Spanish soldiers they were astounded, for they had never seen horses or fair men in heavy armor. They believed that the Spanish were gods. On their return to Moctezuma, the Indians reported that the men rode strange beasts and had "thunder and lightning" (guns).

To reach Tenochtitlán, Cortéz and his men had to journey over high mountains and through thick jungles. They finally succeeded and laid seige to Tenochtitlán. For three months the Indians fought the Spanish and finally fell on August 13, 1521. The great emperor Moctezuma was killed in 1520. With this death, Cuatemoc, a nephew, became emperor and is listed as the last ruler of the Aztecs. With his victory, Cortéz succeeded in making the Aztec homeland a Spanish province.

OVERVIEW OF MEXICO

Mexico-South of the Border

Rich in tradition and folklore--this is the land south of the border. It is a land of charm and romance, a land blessed with beautiful scenery and many climates. People had lived there for centuries before the arrival of the Spaniards. The study of its traditional way of life is an adventure in itself.

Mexico is approximately 1/4 the size of the continental United States, covering an area of over 758,450 sq. miles with a population of 33 million people. The Western and Eastern Sierras Madres mountain ranges, which are a continuation of the Rocky Mountains of the U. S., converge at the southern tip of Mexico, leaving a flat land between.

Mexico has three distinct climatic zones because of its varying altitudes.

(1) Tierra Caliente (Hot Lands) found in the lowlands and along the coast. The temperature in this zone fluctuates between 60 to 100 degrees Fahrenheit. It is usually about 70° in January and 80° in July.

(2) Tierra Templada (Temperate Lands) include the zones that are between 3,000 and 6,000 feet above sea level. The Central Plateau and parts of the highlands of Chiapas are included in this zone. The temperature ranges from 55°F in January to 77°F in July.

(3) Tierra Fría includes the regions that are 6,000 feet and above. The south part of the Central Plateau and the major part of the Sierra Madres are included in this zone. The highlands of the Tierra Fria have a temperature of 32°F during the major part of the year. The temperature in Mexico City ranges from 54°F during January to 65°F in May.

Mexico is a land of contrast. It is a land of colonial towns and cosmopolitan resorts, of adobe houses and elegant palaces, and of villages and modern cities.

CALIFORNIA
UNITED STATES
SAN DIEGO
EL PASO
TEXAS
NOGALES
GULF OF CALIFORNIA
TORREON
MONTERREY
GULF OF MEXICO
PACIFIC OCEAN
TAMPICO
SAN LUIS POTOSI
LEON
GUADALAJARA
BAY OF CAMPECHE
MEXICO CITY
PUEBLA
VERACRUZ
CAMPECHE
ACAPULCO
GULF OF TEHUANTEPEC
MEXICO
N
W
E
S

The Flag of Mexico

The ancient Aztecs, looking for a secure place to establish their capital, saw an eagle perched on a cactus on an island in a lake. In its talons the bird held a writhing snake. The tribe's wise men took this to be a good omen. Here they would build their fortified capital, surrounded by water and connected to the mainland by broad causeways with bridges which could be removed in case of attack. They named the great city which grew there Tenochtitlán. When the Aztec culture collapsed, out of the ruins of this city emerged a great new city, the capital of the modern nation of Mexico, which took its name from the Mexican tribe of the Aztec nation.

Today, to remind Mexicans of these great Indian ancestors, the flag and the national emblem of Mexico bear a picture of an eagle with a snake in its claws, perched on a branch of the nopal (cactus).

Mexico's flag was adopted in 1821. The green stands for independence, white for religion, and red for union. The coat of arms is in the center.

La bandera mexicana

Verde, la esperanza amada,
blanca, la inocente vida;
colorada enrojecida
es la llama del amor.

Green the beloved hope
White the innocent life
Reddish red
Is the flame of love.

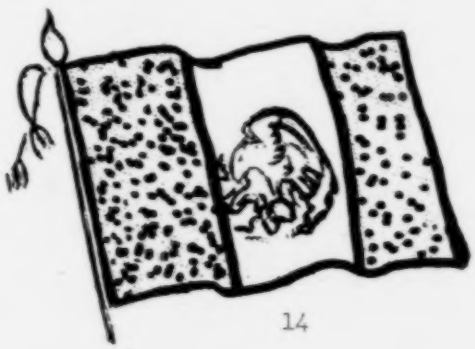
MEXICAN FLAG

Materials:

- Stripes of red, white, and green construction paper sizes 4½ x 10.
- Pattern for Mexican Eagle (shown above)
- Butcher paper size 10 x 13½

Directions:

- Paste green, white, and then red stripes on butcher paper.
- Color Eagle and snake brown, cactus green with red tunas, water blue, and land under Eagle's talon brown. The eyes of the snake and Eagle, and the beak and claws of the Eagle are yellow. The green leaves emanate from a ribbon of green, white, and red.
- Pattern for Eagle



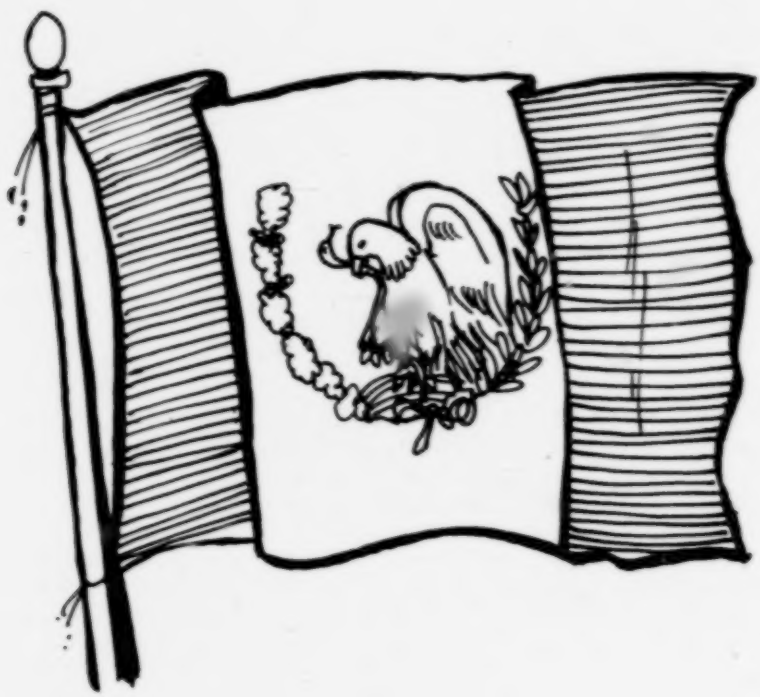
Mexican Patriotism

After the conquest by Cortéz, Mexico was considered to be New Spain until the final establishment of its independence. For three hundred years, Mexico was governed by Spanish rulers until the people demanded their freedom on September 16, 1810, which is the date for the celebration of Independence Day.

Father Miguel Hidalgo was only one of the heroes of the struggle for independence. These patriots were of mixed blood or of Spanish background and proud of the new nation that was being born. Independence was granted in 1821, but the struggle for self-rule and citizen's rights for the majority went on for many generations.

On the night of the 15th of September, the president of Mexico steps out on the main balcony of the National Palace and strikes the Independence Bell. Crowds wait for the president to shout "Viva México...Viva la Independencia", and then they join in. In every other town and village in Mexico, the same cry is heard with the chant carried on by the crowds.

One tradition that has remained through the years is the lighting of the Capitol.....with the lights beaming the Cry of Independence. After the 15th, a fiesta is begun which is official for only the 15th and 16th but oftentimes lasts for at least two weeks.



MEXICO, YESTERDAY AND TODAY

To understand Mexico it is necessary to know the nation's long early history. The Indians of Mexico, unlike those of northern America, built large cities, developed a calendar, invented a counting system and used a form of writing. From 500 B.C. to 300 A.D. the Mayan Indian culture was at its peak and from 300 to 1200 the Toltecs, the Zapotecs, the Mistecs and the Olmecs' cultures flourished. From 1200 to 1520 the Aztecs dominated the Valley of Mexico and established the last Indian empire, which fell to Spanish invaders in 1521.

The Spaniards who came with Cortéz were only the forerunners of a many-sided invasion of men and ideas that would overwhelm the Aztec Empire and basically change the lives of the people. The Spaniards introduced changes in farming, government, industry, education, language and religion.

The sheltered Indian civilization, which had developed without contact with the rest of the world, would be forced to compete with vigorous Spain, at that time the most powerful nation in Europe, and a nation whose technologies and institutions were different in most respects to the Indians'. Before the Indian nations could become adjusted to membership in the world civilization, nearly all their inhabitants would be reduced to serfdom. Cities would dwindle to villages, and villages would disappear. Entire regions would be abandoned to death and emptiness for centuries. The melancholy period of decline that followed the conquest has often been blamed on Spanish cruelty and oppression. This is only partially true. Some Spaniards were indeed spectacularly cruel, though probably no more so than any Europeans of the time would have been under similar circumstances.

Far more damaging than Spanish misdeeds were the invisible microorganisms that they unwittingly brought from Europe. Pestilence after pestilence took a shocking toll among the susceptible Indian population. The cumulative effect of the pestilences was horrible in the extreme. The Valley of Mexico lost about 80 percent of its Indians by 1600. It was on this insecure base of disease, despair and shrinking population that the Spaniards built their empire in the New World.

Cortéz had won his victory in Mexico by taking advantage of the violent enmity between groups of subject Indians and their Aztec oppressors and much fighting was done by his native allies. After the defeat of the Aztecs, which was hailed as glorious news by most of Mexico, Cortéz and his successors extended the conquest by the same policy. A factor that eased the conquest of many parts of Mexico was the Indian attitude toward religion. In the Indian view, gods were simply supernatural beings who conferred tangible benefits in return for rituals and sacrifices, and some were more generous and more powerful than others. The victories of the Spaniards were proof in Indian eyes that they possessed an unusually effective set

of gods which for some odd reason they were eager to share with others. After the fall of Tenochtitlán, the Spanish missionaries who set out to Christianize the Indians met little resistance. One Franciscan friar claimed to have baptized 400,000 Indians during his lifetime. Another baptized 14,000 in a single day. The Spanish state and Church, working together, were quick to take advantage of Indian piety. They destroyed the blood-stained religious center of Tenochtitlán and usually they dismantled the Indian shrine and built a church beside it or upon it.

Providing a religion for the Indians was easier than devising an efficient government for them. Urged by idealistic priests, the Spanish Crown had drawn up strict regulations to protect the Indians. The owner of an encomienda, a grant of Indians, was supposed to look out for the Indians' welfare and require from them only a designated amount of tribute and labor. In some cases this system worked fairly well but more often the Indians were savagely exploited.

As the Spaniards acquired more land--especially where Indian centers of civilization had formerly flourished--haciendas and towns began to reflect the Spanish culture and the Indian upper classes were eliminated, leaving only peasants, laborers, artisans and small traders. Few Spanish women came in the early years and the conquerors began to marry Indian women.

Out of unions between Spaniards and Indians came a class of mestizos, which symbolically got its start when Cortés and Doña Marina had a son. In the early years of the conquest a few mestizos were accepted by the ruling class, and their descendents became indistinguishable from aristocratic Spaniards. Others joined Indian communities, acquiring their outlook and customs. The majority adopted a mode of life part way between the Spanish and Indian.

This racial and cultural mingling would eventually make Mexico a unified nation, but it was slow to take effect. Many generations would pass before men and women from a predominantly Indian culture would become leaders in government affairs and move the country toward a truly democratic base divorced from the prejudices and biases of the conquistadors and the insular beliefs of the Indians.

With extraordinary tenacity in the face of contempt and mistreatment, the Indians preserved their special character, refusing to adopt the full range of Spanish culture and selecting only the parts that suited them. Ancient dances and festivals persisted as did ancient handicrafts. Even the most casual glance at modern Mexico shows it has preserved a great deal from the Indian past and its unified cultures have strengthened the nation. To achieve this Mexico had to pass through violent revolutions, beginning in 1810 with the declaration of independence from Spain, continuing through the French intervention in 1864-1867 and the cry for land and liberty of 1910. The turmoil in Mexico, begun November 20, 1910, (when Francisco I. Madero's followers insisted on open revolt) continued until 1940. The solidarity of one strong political party, Partido Revolucionario Institucional, has brought prosperity and peace to Mexico. The stable, progressive government has built schools,

hospitals, roads, dams, airports and universities. In large cities, skyscraper apartment houses in gay pastel colors and Indian designs attest to the national unity of three cultures: the Indian past, colonial Spain and today's urban industrialism.

Reference: Ancient America
Time-Life Books

The Federal Republic of Mexico

The Federal Republic of Mexico which came into being in 1824 consists of twenty-nine states, two territories and a Federal District. The Rio Grande forms the major part of the border which separates Mexico from the United States. Its 8,300 miles of boundaries touch the U. S. on the north; Belice (British Honduras) and Guatemala (Central American countries) on the south-east; the Caribbean Sea and the Gulf of Mexico on the east; and to the west, the Pacific Ocean.

The major portion (75%) of the Mexican people are a mixture of Indian and Spanish blood-Mestizo-which have come about as a result of the intermarriage between the two races; 15% are mostly of European (Spanish) descent and about 10% of the people are of pure Indian blood.

Spanish is the national language of Mexico even though more than 50 tribes of Indians have their own dialects and language.

The Federal Republic of Mexico consists of states which are free and sovereign in their internal affairs. The President, who is elected by direct popular vote, serves for 6 years and may never be re-elected. In case of his death or permanent disability, Congress has the power to elect a temporary substitute since there is no vice-president. However, if the vacancy occurs during the first half of the term a new election must be called.

The General Congress which has legislative power consists of a Senate and a Chamber of Deputies.

The senators (two for each state and the Federal District) are elected by direct popular vote for a six-year term. For every 170,000 inhabitants of each state there is a deputy who is elected by popular vote for a three-year term.

The Supreme Court and the circuit and district courts have judicial power. The Supreme Court members are approved by the Senate from candidates appointed by the President. The members of the circuit and district courts are appointed by the Supreme Court. Exclusive jurisdiction is given to the Supreme Court in deciding the constitutionality of the acts of the federal government, the states, and the branches of the state governments.

Agriculture

Chief export crops in Mexico:

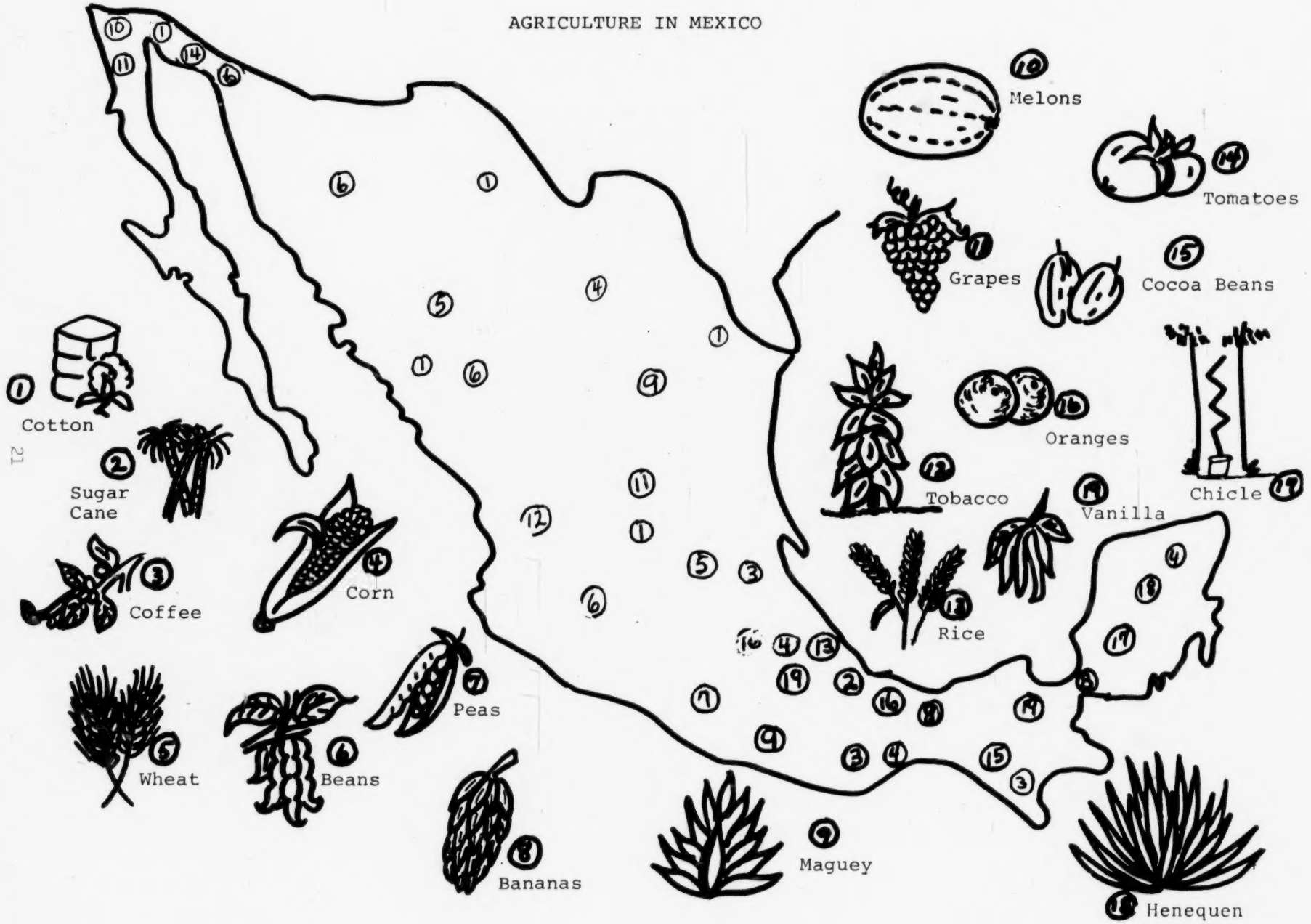
Cotton: Mexico was credited with over two million bales of cotton in 1958. Today, the two highest cotton producing regions are Mexicali and Baja California. Other important cotton producing regions are the Sonora-Sinaloa zone and the lands around Matamoros in Tamaulipas.

Coffee: Coffee production increased 7% in 1958 as compared to 1956-57. In October, 1957, an agreement was signed by the coffee producing nations of Latin America in an effort to stabilize the international coffee market. In an effort to strengthen her position in the world, Mexico has undertaken measures for the improvement of the quality of her coffee and to encourage domestic consumption.

Sugar: In 1957 Mexico achieved an excess of a million metric tons for a record production of cane sugar. Thus, Mexico is in a position to meet the export quotas set by the United States and the London Convention and is able to create a reserve against future requirements.

Since 1956, the trend has been upward for the other export crops such as melons, oranges, tomatoes and henequen. As far as chief products for the domestic market, Mexico is known for its wheat, corn, and beans.

AGRICULTURE IN MEXICO



Industries In Mexico

Mining: Declining prices in the world market for certain metals such as copper, zinc, and lead and the increase in U.S. import duties on zinc and lead are two factors which have contributed to the crises which has afflicted the Mexican mining industry. The production of graphite has also fallen due to the competition of Hong Kong in the U.S. market. However, total production was up 8% in 1958 over 1957. Other increases were in silver, copper, lead, antimony, mercury, arsenic, and manganese production.

The mining industry is still in an abnormal state due to the uncertainty and tension which exists among producers over market prospects.

On the boundary between the state of California and the territory of lower California a new salt works was established that has a capacity of 150,000 tons annually.

Petroleum production in 1958 exceeded 100 million barrels and 115 million cubic feet of gas a day was exported to the U.S. in 1957.

Electric Power: Production has increased over 10% with increased exports indicating a need for more attention to electrification of the northern border area.

Manufacturing: Some of the most important products are: vegetable fats, beer, cigarettes, soap, sulphuric acid, caustic soda, Portland cement, fertilizers, glass, synthetic fibers, railway cars, electrical appliances, steel products and assembly of motor vehicles.

City Homes

The streets in many Mexican cities are very similar to the ones in New York, Philadelphia, or Chicago because the stores, apartments and office buildings are built right next to the sidewalks. Some homes in Mexico City and other cities are built around a patio with no outside garden. They usually are one or two stories high.

Contemporary architects in Mexico are building many beautiful and modern homes. They have become recognized as leaders in the field of modern design. Apartment houses with large playgrounds are being built in Mexico.

Almost all the homes and apartment houses are built of bricks with large rooms, high ceilings and tiled floors. Some homes have rooms opening onto the patio which usually has pots of flowers, trees, and sometimes fountains.

Mexican Schools

The government of Mexico has been carrying on an intensive national campaign against illiteracy since August, 1944. Those who can read have been asked to teach others to read. The people have responded quite well to the government's request and as a result over four million illiterates were taught to read and write between 1944-1957. These figures have increased over the years.

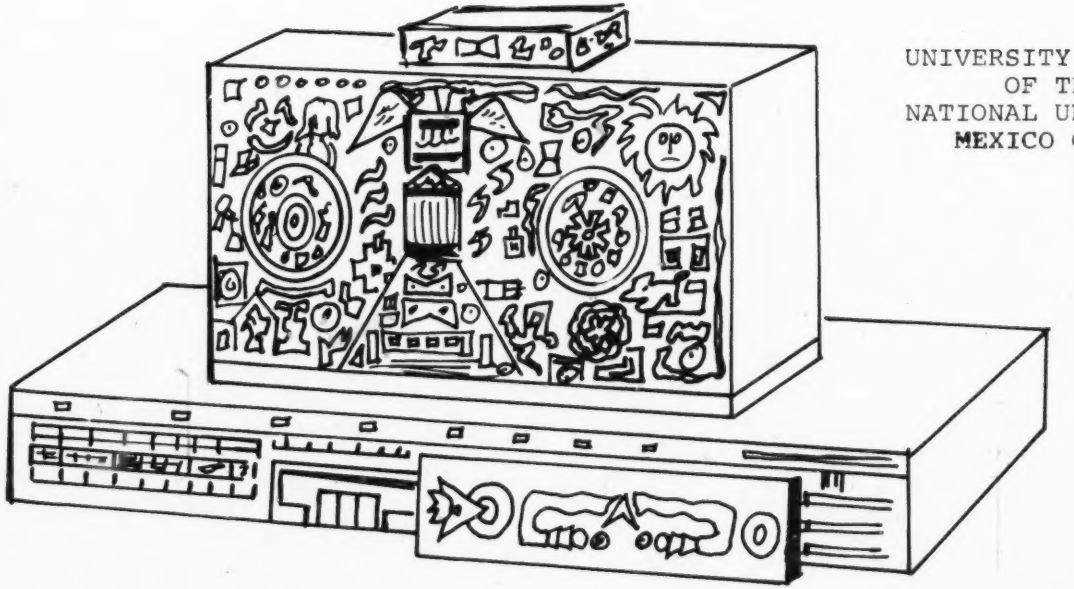
Pre-school education has been provided and plays a very important part in the education of children. In 1957 there were 1500 nursery-infant schools attended by 125,000 children.

Thousands of rural schools have been established for primary levels, as well as normal schools for rural teachers, resident schools for Indians, and agricultural schools which offer technical training in farming.

Primary education is free and compulsory. At the end of six years the student may choose to go into other forms of education such as: secondary; military or naval; pre-vocational; university preparatory; or specialized training in agriculture, music or plastic arts and normal training.

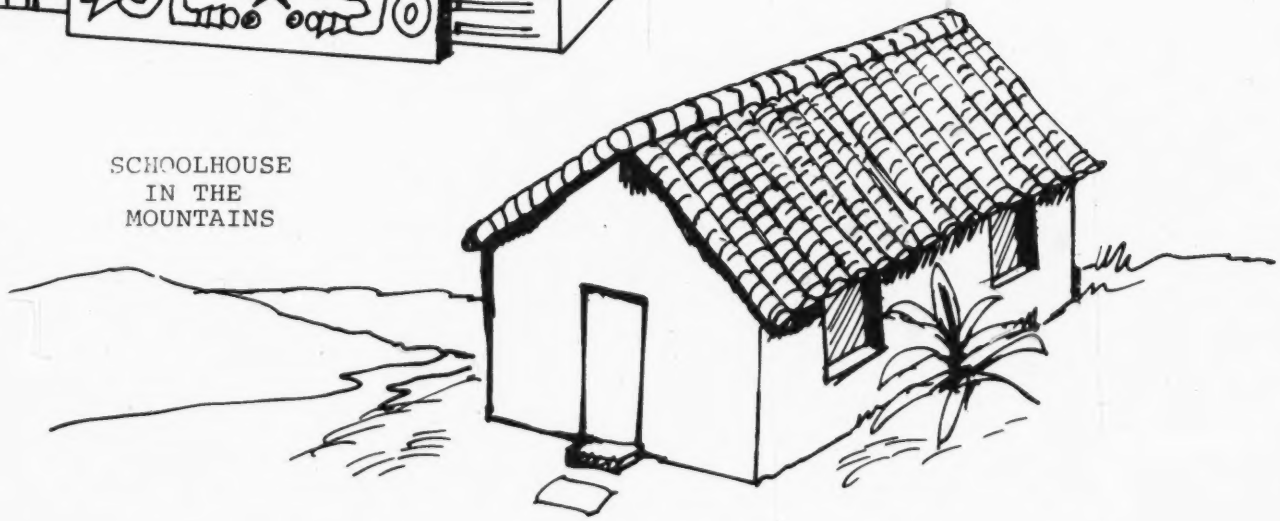
The course of study, organization, and curriculum of the public secondary schools, which encompass three years, is very similar to those of high schools in the United States. Although the schools are free, the students have to buy their own books. There are also many private schools and universities.

In 1551, the National University of Mexico was founded by special charter from the King of Spain. It is one of the oldest universities in the Western Hemisphere. In 1539, the first book to be printed in North America was printed in Mexico City.



UNIVERSITY LIBRARY
OF THE
NATIONAL UNIVERSITY
MEXICO CITY

SCHOOLHOUSE
IN THE
MOUNTAINS



Mexican Women

The Mexican woman dresses according to social position, occupation, and climatic conditions. In most of the larger cities, including Mexico City, they wear casual sports clothes and suits during the day; cocktail dresses or dinner outfits are worn at night. Slacks and shorts, once worn only in the country, resort towns and at beaches are seen in the larger cities. Mexican women are as style conscious as American women.

Mexican designers have incorporated the Spanish influence in their clothes. One of the popular items is the huipilli-a long over-blouse of embroidery and lace. Another, the quechquemitl, which was once worn only by goddesses and their representatives, later became an article of any Indian woman's wardrobe, adopted by the city women and even accepted internationally by modern fashion designers. The rebozo, which is a graciously wrapped stole or shawl, traces its origin back to the Moors who invaded Spain. There are few garments which are as simply designed or as useful. For the Indians in the high plateau, where the night and winter's chill make it a welcome garment, the Kexkeml is a standard article of feminine clothing as well as a graceful finishing touch to almost any simple costume.

For the working class, women's dresses are very much alike in all regions of Mexico with factory-made dresses taking the place of native styles.

Some Indian styles are colorful and elaborate and have not changed in the different regions of Mexico. These include the Mestiza, Yalalteca, Chinanteca, Tarascan, Otomí, Tehuane, and China Poblana.

Mexican Men

The businessmen, students and the wealthy men dress the same as their counterparts dress in Europe or the United States. Workers dress in gray or blue shirts and pants made of a strong material called mezclilla.

Generally, the Indians dress in white cotton trousers (pantalones) and white collarless shirts. Sombreros of varying sizes and shapes made of woven palm fibers are always worn. Most of the Indians wear huaraches (sandals); however, some wear ordinary shoes. Those living in the high plateau wear sarapes. Sarapes that have a slit in the center for the head are called ponchos.

Some of the Mexican men still go horseback riding in the typical striking charro costume. The suit is usually black or brown and is made of cotton, leather or fine wool. The tight fitting trousers are trimmed down the sides with a double row of gold or silver buttons. A white shirt and rebozo tie is also worn. The short jacket is decorated to match the trousers. The mariachis or singing troubadors are famous for their decorative charro costumes.

CHARRO

SOMBRERO

HUARACHES

Mexican Markets

One of the most interesting visits in Mexico is the village market. Once a week the people come from the surrounding area to the village to buy and sell homemade articles and produce. The market is usually held right downtown somewhere near the central plaza of the town.

Bargaining is the popular way to buy. The vendors and customers can be seen arguing over the price of an article. Prices are usually set higher than they expect one to pay, sometimes as much as one-half or one-third higher. The vendor and customer usually meet a happy medium and both are satisfied.

You can find everything from blankets to goat milk and cheese, including eggs and all kinds of fruits.

Although markets are found in the larger cities, the smaller village and town markets are picturesque. One can walk through and admire the neat rows of sandals, colorful blankets, pottery, jewelry, baskets and sombreros. In Mexico City, the flower market is truly a beautiful sight.

PLACES TO SEE

Popocatepetl and Ixtacihuatl

Just outside of Mexico City are two great mountain peaks. One reaches the sky with steep, white sides--this is the volcano Popocatepetl, or "Popo" as it is sometimes called. The other looks like a woman asleep on her back with her hands folded. These majestic mountains are beautiful to look at.

Some Indians believe the legend about Ixtacihuatl, supposedly the daughter of an Aztec emperor who was attacked by his enemies. The emperor called all the young warriors together and offered Ixtacihuatl to the one who could defeat the enemy.

As the story goes, Popocatepetl, one of the bravest warriors, loved the princess and fought hard to win her. Just when he was about to claim Ixtacihuatl, jealous warriors spread a rumor that Popcatepetl had died.

According to the legend, Ixtacihuatl was so unhappy that she became ill and died. Upon his return, Popocatepetl found her dead. He had a great pyramid built and placed his love on it. Then he supposedly built a taller pyramid where he stood holding a flaming funeral torch. For centuries now, Popocatepetl has held his torch over "The Sleeping Lady" who is covered with snow.

POPOCATEPETL AND IXTACIHUATL

Paricutín--A Natural Event That Reads Like A Legend

The most extraordinary natural wonder to be seen in Mexico is the volcano Paricutín. It is quiet now but the damage it caused still shows.

A strange thing occurred on February 20, 1943, in a little valley in the state of Michoacán. Dionisio Pulido was plowing his cornfield. As his oxen pulled the wooden plow, a faint groaning came from the earth. Dionisio raised his head in alarm looking for the source. Then he saw a wisp of smoke coming out of the furrow he had just made. The path of smoke widened as the rumbling noises from the earth grew louder. The terrified man then ran to tell the priest and head man of a nearby village.

No one understood that a new volcano was being born. The volcano, Mt. Paricutín continued to erupt for almost ten years, and it grew 1,700 ft. before the lava and ash stopped flowing.

PARICUTIN - THE VOLCANO WHOSE STORY
READS LIKE A LEGEND

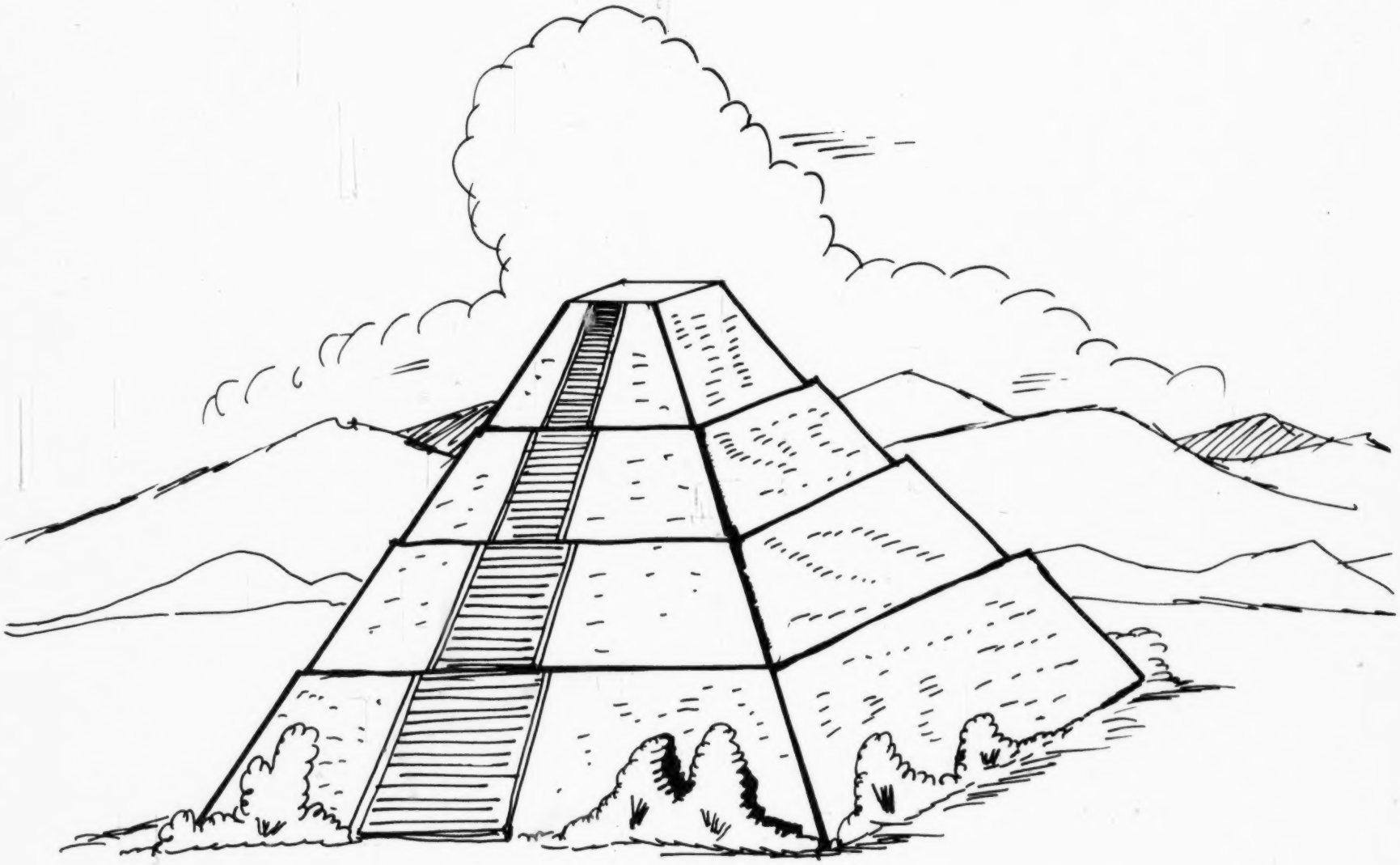
Pyramids

The ancient land of Mexico saw great civilizations rise and fall long before Columbus set his course to find a new world. Evidence of the nation's historic past can be seen everywhere in pyramids, mounds, piles of stones, or ruined temples. New Spain, as Mexico was once called, was a well settled and prosperous colony for nearly a century before the Pilgrims landed on Plymouth Rock.

Not far from Mexico City are the two breath-taking gigantic Pyramids of the Sun and the Moon which were once the religious center of the Teotihuacán Indians. The date for the development of these pyramids is not known.

The Pyramid of the Sun, the most awesome, is built of adobe bricks from stones of earlier buildings. The outside of the pyramid is made of volcanic rock and is covered with a plaster-like cement. There was once a temple dedicated to the god of the Sun (Tonacatecutli) on top of the pyramid.

Quetzalcoatl is a temple which is also quite interesting. Actually a great stadium, it is surrounded by low walls that conserve bases of temples now disappeared. The greatest god was Quetzalcoatl, who according to their legends was originally a wonderfully wise ruler who taught his people building, agriculture, and astronomy. Later he mysteriously disappeared but promised to return to rule over his kingdom once more.



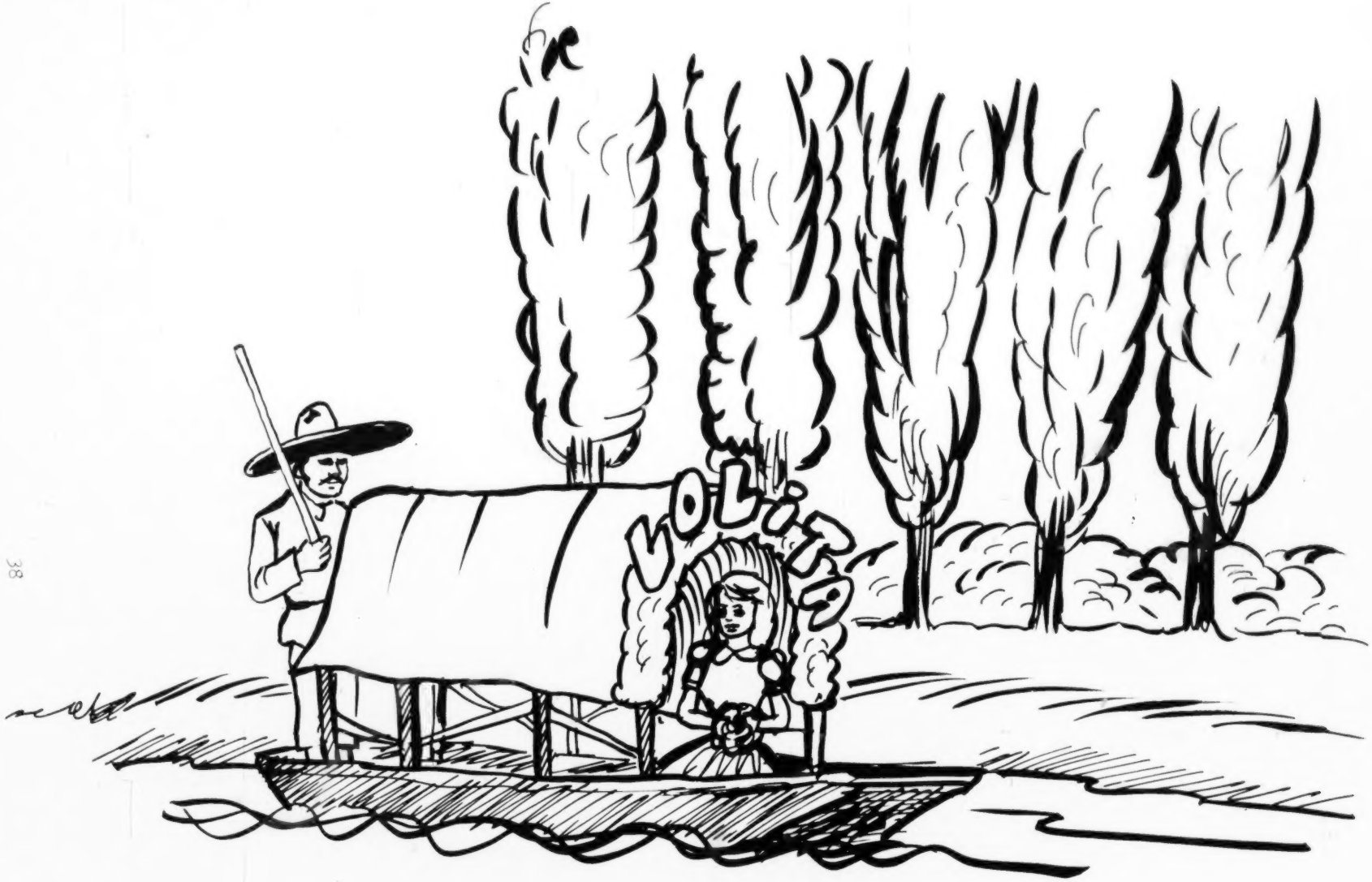
PYRAMID - LOCATED JUST OUTSIDE MEXICO CITY

XOCHIMILCO

The village of Xochimilco, or Place of Flowers looks very much as it did in the time of the Aztecs. It is part of the area, which includes the city of Mexico, where the Aztecs built their cities on islands in the lake. Now most of the lakes have been drained, but Xochimilco still has canals instead of streets.

People often call this place the Floating Gardens of Xochimilco, because the islands did float long ago. They are not natural islands. The Aztecs built them. When they wanted more land they built a framework of twigs and woven reeds, filled it with earth, planted seeds in the earth and set the islands afloat. After a time the roots of the plants took hold on the lake bottom and the islands were anchored in place.

Now, boats for hire float along the canals, weaving among the lush islands. Vendors' boats and other boats carrying musicians provide beverages, foods, entertainment, and so forth for the garden's visitors.



XOCHIMILCO - FLOATING GARDENS IN MEXICO CITY

The Bullfight

For most of the Spanish-speaking people, including those in Mexico, bullfighting has been one of the most important national pastimes.

Although many people mistakenly think of bullfighting as a contest between man and bull, it is no such thing. It is a beautiful and poetic art which is comparable to painting and sculpture.

Although the matador (bullfighter) is the star of the ring, his assistants (picadores and banderilleros) are as colorfully dressed as he is. The bullfighter wears a beautiful satin suit which is embroidered in gold and silver and is called a "suit of lights."

During the bullfight, the matador moves gracefully with the rhythm and intricate footwork of a ballet dancer as he entices the bull with the cape. After a few passes with the cape he takes two banderillas (highly colorful wooden sticks with barbed points) and calls to the bull. As the bull lowers his head and runs towards the matador, he leaps and sticks the darts high up on the bull's shoulder.

The matador continues to entice the bull with his cape until the bull has become tired. Then he takes a sword in his right hand and the muleta (red cloth folded over a 25 inch stick) in the left hand. As the bull attacks, he swiftly plunges the sword into the bull and kills him. Many times the bullfighter is unsuccessful and must try two and three times, much to the displeasure of the crowd.

Although it seems cruel to kill the bull, the meat is given to the poor and is sent to orphanages.

THE BULLFIGHT

The Plaza

The plaza is the focal point of every small or large city in Mexico. It is usually located in the center of town and is set up as a public park surrounded by flowers and beautiful shade trees. A band usually plays on Sundays and people gather there after mass. The children play as women walk around the plaza so that everyone can admire their dresses. The men usually walk around the opposite way and talk about Mexico, their families, and politics.

The Alameda

Located right in the heart of Mexico City is the extraordinary and beautiful Alameda. Trees such as the stately ash, elm, and eucalyptus stand as they have for hundreds of years.

The Alameda, once an Aztec tianguiz or market, is noted for its beautiful fountains and interesting statuary. It once was also used by the Inquisition Court to execute convicts and was called the Plaza del Quemadero. Today it is a lively park where band concerts are often held in the evenings.

IMPORTANT
CELEBRATIONS

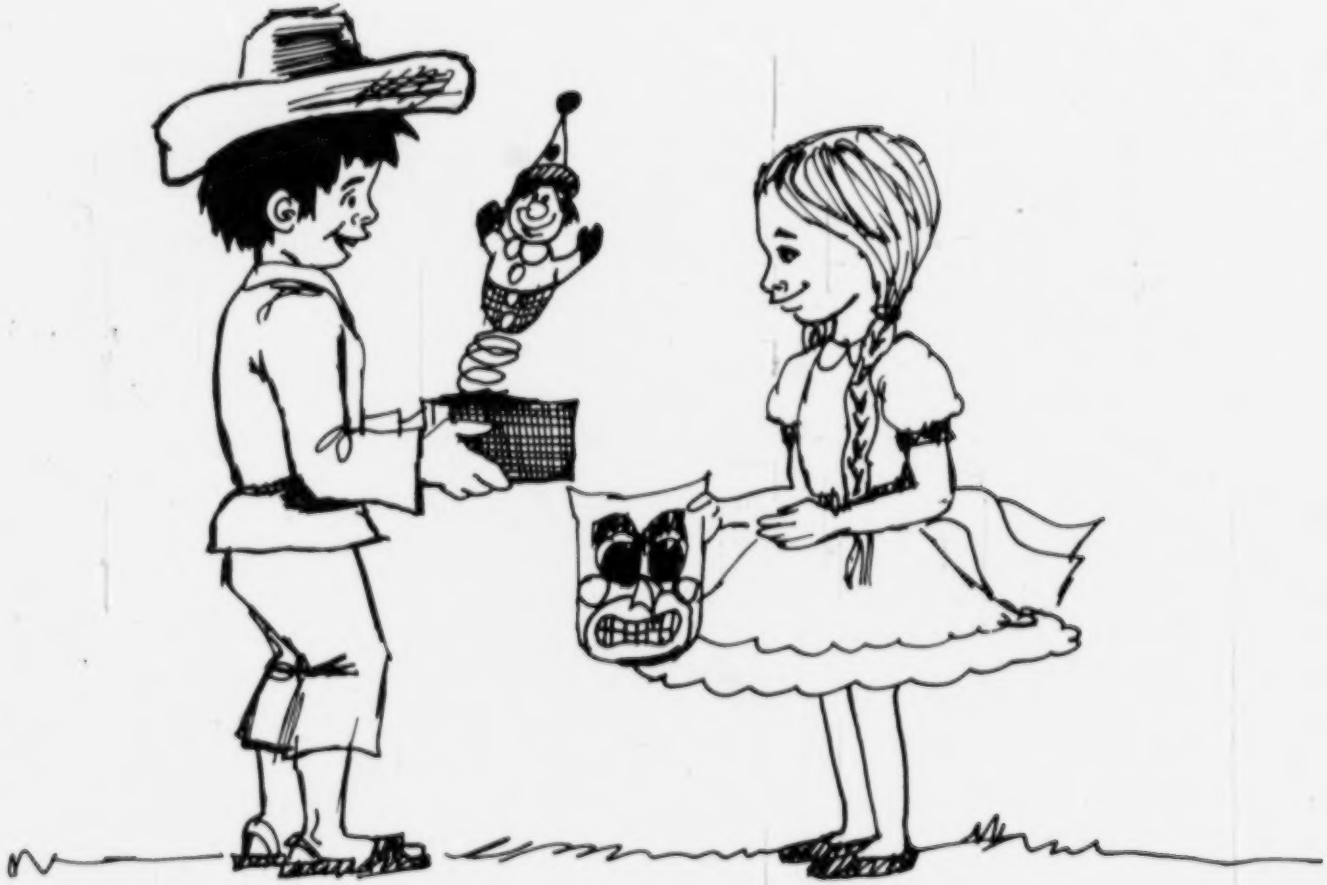
All Saints and Souls Day
November 1 and 2

The people of the United States are usually shocked to learn about the Day of the Dead and how it is celebrated in Mexico.

The celebration of All Souls Day, although it has interesting Aztec and Mayan embellishments, is in the direct European tradition and echoes in many Italian and Spanish villages. In New Orleans, some families troop out to the cemeteries with baskets of food and bottles of the best wine to enjoy a picnic in the cemetery.

By the middle of October, the candy shops, bakeries, and gift shops are displaying confections and toys for "El Día de Los Muertos." Sugar skulls made of candy and chocolate are cheerfully decorated for the little dead ones.

A special play, Don Juan Tenorio, the story of a wicked man who is saved by the pure soul of Doña Inés, who loved him, is given in the theaters.



ALL SAINTS AND ALL SOULS DAY

CELEBRATED BY MEXICAN CHILDREN IN A SIMILIAR WAY TO HALLOWEEN

The Legend of the Virgin of Guadalupe

The Legend of the Virgin of Guadalupe tells the story of a poor Indian named Juan Diego who had become a Christian. One day in 1531, the legend says, a beautiful dark-skinned lady appeared suddenly before him on a mountain trail. She told him that she had come to take care of his people and asked him to tell the bishop to build a church on the place where she stood. Juan was certain that she was a Christian saint, but the bishop would not believe that a saint had appeared to a poor Indian boy. Again and again Juan tried to persuade the bishop, but without success. When he confessed to the Virgin that he could not make the bishop believe, lovely roses sprang up on the barren hillside. The Virgin said they were a token for the bishop, and Juan wrapped them in his cape and carried them away. When he appeared before the bishop and opened his cape to show the roses, a marvelous picture of the Virgin appeared on the shabby cloth. Then, at last, the bishop believed. He built a church in honor of the Virgin at the spot where Juan had seen her.

The Virgin of Guadalupe, as she is called, is well loved throughout Mexico. The church that is her shrine is in the city of Mexico.

The Day of Our Lady of Guadalupe
December 12

On December 12, Catholics in all the Americas and especially those in Mexico, commemorate the vision in 1531 of Our Lady of Guadalupe to a poor Indian named Juan Diego.

On this day, thousands are seen making the pilgrimage on foot to the shrine of Guadalupe near Mexico City. Upon their return, the people carry back relics and souvenirs to remind them of their visit. Also on this day the Indian dancers from all over the Republic dance in her honor.

The church, which is the largest and most impressive in America, had its first stone laid in 1563. The construction lasted for almost three hundred years. The magnificent work was finally accomplished and decorated with treasures and donations from the rich and poor, which can be considered the fruit of faith.

LEGEND OF THE VIRGEN DE GUADALUPE

Christmas In Mexico

Even before the trimmed Christmas tree invaded the country, families would begin to set up their nacimientos (creches) immediately after Guadalupe Day. The nacimientos have lost very little of their importance and have been seen to occupy an entire room. Scenes include Biblical scenes as well as stable scenes of the birth of Jesus, complete with shepherds, Wise Men, and King Herod.

The Jesus Child is the last figure placed in the nacimiento. This is always placed at the last posada on Christmas Eve. People attend the Misa de Gallo (midnight mass) and then go home to traditional tamales. Fireworks, whistles, and bells can be heard on this evening also.

In most cities gifts are now given on Christmas Eve and Christmas morning. Remote regions and the more conservative families still wait till the "Day of the Kings" to give their gifts.

NACIMIENTO - NATIVITY SCENE

Las Posadas
December 16-24

In Mexico, Las Posadas are celebrated nine days before Christmas to commemorate the journey of Mary and Joseph from Nazareth to Bethlehem, searching for posadas (lodging) each night. The posadas are carried out from December 16-24 with a gay fiesta which is climaxed by breaking the piñata. The piñata, a hollow figure made of paper in the form of a star, flower, animal or toy, is filled with fruits, candies, and small presents.

The posadas take place in the form of a group of people that form a procession with lighted candles as they parade down the street. At the head of the procession are two children carrying a small reproduction of Mary and Joseph. As the procession goes from house to house, they ask for lodging. Las Posadas are usually sung with a group asking for lodging and a group refusing.

When the kind innkeeper is finally found and the door is opened, the group is welcomed inside the house. Then comes the Mexican tradition of breaking the piñata. The children are blindfolded and spun around one at a time. They swing at the pinata as someone pulls a string to keep them from hitting it. When one is successful, all the children scramble for the goodies which fall out of the piñata.

LA FLOR DE NOCHEBUENA

The poinsettia is a Mexican flower called Cuitlaxochitl (or false flower) by the Aztecs. Today it is known as "Nochebuena" in Mexico because of its abundance during the Christmas season.

Thanks to the efforts of Joel R.P. Poinsett (1779-1851), the first United States ambassador to Mexico, the beautiful red flower is well known in the U.S. and has been named poinsettia in his honor.

Mr. Poinsett was the first to send the different varieties and colors of poinsettias to the U.S.: pink, purple, red, yellow, and white. Furthermore, he spent many years cultivating the flowers on his plantation in North Carolina.

24 DE FEBRERO

DÍA DE LA BANDERA MEXICANA

Cuando se inició la lucha por la Independencia de México todavía no había una bandera que representara nuestro país, por eso fue que el primer estandarte que se usó fue uno en el cual estaba la imagen de la Virgen de Guadalupe. Fue después cuando empezó a pensarse en una bandera que sirviera de símbolo para todos los mexicanos. Entonces ahí se recordó que muchos años antes, al principio de la fundación de México, un grupo de indios había seguido el consejo de un dios que les había dicho que buscaran en el camino un lago, pero que en el centro del lago debería de haber unas rocas en las cuales se encontraría un nopal y sobre el nopal estaría parada un águila comiéndose a una serpiente.

Fue de esta forma que se adoptó el escudo que llevaría la bandera, pero también se había pensado en los colores que debería tener, pues éstos deberían tener un significado para todos los mexicanos y, pensando en las luchas que habían pasado, se decidió adoptar: El <u>verde</u>, que significa "esperanza", es decir, el deseo que se terminaran todas las luchas y el de lograr un rápido progreso de nuestro país. El <u>blanco</u> que significa "pureza", es decir, la pureza de las almas buenas, de todas aquellas personas que lucharon por libertarnos. Y el <u>rojo</u> que indica toda la sangre derramada por aquellos que después de muchas batallas y a base de miles de personas muertas, consiguieron darnos la libertad.

Al principio también hubo problemas, pues no se ponían de acuerdo en qué forma deberían quedar los colores, hasta que por fin decidieron colocar al lado izquierdo el verde, al centro el blanco con el escudo y a la derecha, el rojo. Así se declaró oficialmente el diseño de la bandera.

Ahora en la actualidad, el 24 de febrero se iza la bandera a toda asta y se celebran una serie de festejos en honor a ella.

21 DE MARZO

NATALICIO DE DON BENITO JUÁREZ

El 21 de marzo de 1806 en el pueblito de Guelatao en el estado de Oaxaca nació Don Benito Juárez.

Era un niño de muy pocos recursos económicos así que desde muy pequeño se dedicó a cuidar ovejas. A medida que fue pasando el tiempo y él fue creciendo, empezó a interesarse por el estudio. De esta manera sus padres lo enviaron a la ciudad y allí un señor de apellido Salanueva le proporcionó los medios suficientes para que hiciera su carrera de abogado.

Terminó sus estudios y empezó a interesarse por el gobierno de México, logrando llegar a ser Gobernador del estado de Oaxaca.

Tiempo después comenzó a redactar algunas leyes para regir a el país y así de esta forma empezó a ganarse el afecto del pueblo mexicano, siendo elegido después presidente de la república mexicana, y así como presidente logró hacer muchas mejoras para el país.

A Don Benito Juárez se le conoce también con el nombre de "Benemérito de las Américas".

Su frase célebre, y muy conocida por todos es "ENTRE LOS HOMBRES, ENTRE LOS PUEBLOS, Y ASÍ COMO ENTRE LAS NACIONES, EL RESPETO AL DERECHO AJENO ES LA PAZ".

Benito Juárez

Benito Juárez was a poor Indian shepherd who learned to read and write with the help of a priest. Benito was very intelligent. When he was still very young, he left home and went to live with his sister who worked as a servant for a very rich Spanish family in Oaxaca. Years later he married one of the daughters in the family.

Benito's determination to amount to something prompted him to study hard. He became a lawyer and devoted much of his time and efforts to help the poor Indians. In 1858 he was elected President of Mexico. While he was in office, civil war broke out because of opposition to the new constitution.

The opposition, which was composed largely of land-owning conservatives and the clergy, was defeated in 1860 by Juárez and other supporters of the constitution. The laws he wrote during his administration are still some of the greatest laws of the world for poor people.

After the civil war, during the reconstruction period, Napoleon III sent the archduke Maximilian of Austria to Mexico City. Maximilian entered Mexico on June 12, 1864 as emperor and was a part of Napoleon's plan to build a Mexican empire that would be under his control.

When this event occurred, Juárez, who was forced into exile, carried on guerrilla warfare against the French. In 1867, the French domination came to an end with Maximilian captured and shot by a firing squad. Juárez returned to his position and governed until 1872.

Mexicans consider Juárez one of their national heroes. He has been called the "Abraham Lincoln of Mexico," because, like Lincoln, his life is an example of goodness, kindness, brotherhood and love of liberty.

Holy Week and Easter

Holy Week in Mexico City is not as religiously oriented as in years past, for many of the people leave to visit Acapulco or other resort spots. In some areas however, the religious significance of Holy Week and Easter is set in motion three days before Easter, beginning with Maundy Thursday rituals and Passion Plays on Good Friday. During this time the women dress in black and the men wear black ties.

During the last week before Easter, figures of "Judas", made of papier maché and filled with powder, are purchased. These brightly painted figures are sometimes shaped like devils, monsters, or politicians and are strung up and exploded the morning before Easter. This is the Judas festival, the symbol of punishment for the traitor of Jesus.

Easter Sunday throughout Mexico is a day of quiet worship with serene music in the churches.

5 DE MAYO

LA BATALLA DE PUEBLA

En este día se llevó a cabo una batalla entre el ejército mexicano y el ejército francés, puesto que los franceses trataban de adueñarse de la ciudad de Puebla.

En esta ciudad existen dos cerros que llevan los nombres de Loreto y Guadalupe donde se encuentran unos fuertes; era allí donde estaba el ejército mexicano, pues de esta manera se podía cuidar mejor la ciudad. Sabiendo que Francia se quería apoderar de Puebla, siendo que México le debía dinero a ese país, el ejército mexicano se empezó a preparar para poder combatir contra los franceses. Fué así, que debido a la buena posición en que se encontraba nuestro ejército, se logró ganar esta batalla.

Sin embargo, en esta fecha no se recuerda la batalla solamente, sino también al general que mandaba el ejército quien en esta lucha dió muestras de gran valentía al ponerse a pelear al frente de todos los mexicanos. El nombre de este general era Don Ignacio Zaragoza. Gracias a él, se logró un triunfo más para México.

En la actualidad, se llevan a cabo una serie de celebraciones para conmemorar esta fecha en memoria del general.

The Meaning of May 5th

We will always remember with just pride this immortal date which recalls the glorious triumph of Mexico over the French army. First in the world of those times, the French army thought to conquer the country with the greatest of ease, and paid dearly for its audacity. What was the motive of such a scheme?

At that time, Mexico's reputation in the world was low because of its bad government officials. First, these officials advertised the riches of Mexico to the world. These descriptions attracted the interest of the great European powers. Then, these Mexican officials provided the excuse for foreign intervention by suspending temporarily the payment of debts contracted with England, France, and Spain. When Mexico did not pay, these countries demanded money or territory as a guarantee against future payment. The English were not interested in territory; they were interested in recovering their money. They did not care who recovered it for them. The dispute among the powers was over who should do the "recovering". The choice was between Spain and France. Spain, having lost Mexico early in the century, was the more determined to intervene. But Napoleon III of France saw in Mexico what he thought was an easy way to add lustre to the French arms. From intervention, he could come away with part of Mexico's national territory--Sonora and Lower California--where a French colony could be established. Further, he could establish a monarchical government in Mexico (he had noted the influence of some powerful Mexicans who desired a monarch and who would accept it very willingly).

Laurences, who commanded the French Army, arrived at Vera Cruz on March 5, 1862, and wrote to his government immediately, assuring it that the conquest of Mexico would be an easy thing.

The illustrious Benito Juárez dedicated himself to the defense of the country, and exhorted all Mexicans to forget any differences of opinion and unite in the common defense. He was a man in the right; he knew what to do and did what had to be done.

Spain and England withdrew from the intervention when they saw what was happening. Only France continued in the undertaking.

General Don Ignacio Zaragoza was commandant of the Mexican forces. On May 5, 1862, a date never to be forgotten in Mexican history, the first real battle took place. The invader was humiliated and defeated. The battle immortalized the names of Zaragoza and his aides: Negrete, Berriozábal, Díaz, Méndez, Lamadrid, Escobedo, and Martínez. It was demonstrated in this encounter at Puebla that the invaders were not invincible. The Mexicans could, and did, defeat them!

Among those who wrote the glory of Puebla with their blood, courage, and fearlessness, were the Zacapoaztlas Indians. They repelled the French with hurricane force. The forts of Loreto and Guadalupe at Puebla remain as eternal and mute sentinels of the bravery of the Mexican soldier, who risked death to defend his country.

The French intervention lasted five years. The French "empire" fell on the 19th day of June, 1867. At 7:15 in the morning of that day, Maximilian, Miramon and Mejia were executed in the hill of the bells in Queretaro. These last two were Mexicans, traitors to their country.

Mexico, after a century and a half struggle for its liberty, has seen the dawn of a new, progressive country Now, with its economy firmly established, with its tireless campaign against illiteracy, and with its prestige as a pacifist country, Mexico has won a place in the family of nations.

Indisputably, this place rests on the foundation laid by those who did not hesitate to offer the supreme gift of life itself on the altars of defense for their homeland and its cherished ideals, making as valid today and tomorrow---as it was yesterday---the immortal words of Juárez: BETWEEN TWO INDIVIDUALS AS BETWEEN NATIONS, RESPECT FOR ANOTHER'S RIGHT IS PEACE!

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Día de San Isidro

While Mexico was under Spanish rule, the country was divided into many individual kingdoms and vast feudal holdings, many of which were larger than some of the ruling nations of Europe. Land reform wiped out these powerful and rich haciendas and only a few preserved show places can be seen today. Reminders of the hacienda era are now only crumbling and overgrown walls.

Today, people in Mexico can only own from 250 to 2,000 acres, and this depends on the richness of the land. On May 15 every landowner celebrates "el Día de San Isidro," who is the Patron Saint of rain and agriculture. On this day, all the people gather as they did many years ago at the hacienda. Pets and farm animals are decorated with flowers and ribbons by the children and taken to the village priest who blesses them.

13 DE SEPTIEMBRE

DEFENSA DEL CASTILLO DE CHAPULTEPEC

El castillo de Chapultepec era antes un colegio militar en el que sólo había estudiantes que tenían de 13 a 20 años.

Llegó un día en que unos invasores norteamericanos trataron de adueñarse del castillo porque habían oído que estaba solo, pero al tratar de subir el cerro, seis estudiantes que todavía estaban cuidando el lugar, se dieron cuenta y empezaron a luchar y así entre los seis lograron impedir que se apoderaran del castillo.

Se celebra esta fecha no solamente para recordar la batalla, sino para recordar a estos niños que tan valientemente lucharon por la defensa de su colegio y de la bandera mexicana, pues en esta batalla uno a uno fueron muriendo y el último de ellos, un niño de 13 años, al ver que quedaba solo, envolvió su cuerpo en la bandera y se dejó caer desde lo más alto del cerro.

Los nombres de estos niños eran:

Juan de la Barrera	Juan Escutia
Agustín Melgar	Francisco Márquez
Fernando Montes de Oca	Vicente Suárez

A esta celebración también se llama "El día de los niños héroes."

THE 13TH OF SEPTEMBER

THE DEFENSE OF CHAPULTEPEC CASTLE

There is a beautiful old castle in Mexico City called "Chapultepec Castle". This castle was at one time a military school for boys thirteen to twenty years of age.

Many years ago North American invaders tried to take over the castle. They had heard it was abandoned; however, six brave young men, who realized what the enemy intended doing, remained to guard their school to the end. They fought bravely against the invaders to keep them from capturing their castle.

Therefore the 13th of September is a national holiday in Mexico, not just to commemorate the battle, but to honor the memory of these brave young men who fought so bravely to defend their flag and their school. One by one these young men were killed, until there remained one lone survivor, a thirteen year old boy, who rather than surrender, brought down the Mexican flag, wrapped himself with it, and jumped from the highest tower to his death.

The names of these young men were:

Juan de la Barrera	Juan Escutia
Agustín Melgar	Francisco Márquez
Fernando Montes de Oca	Vicente Suárez

This day (celebration) is also called "El día de los niños héroes" (The Day of the Young Heroes).

16 DE SEPTIEMBRE

LA INDEPENDENCIA DE MÉXICO

Una de las fechas más importantes que se celebran en México, es la del 16 de septiembre. En esta fecha en el año de 1810 se inició la lucha por la independencia de nuestro país.

Mucho tiempo antes habían llegado a México un grupo de españoles y éstos, al darse cuenta de toda la riqueza que había en nuestra patria, trataron de adueñarse de ella, creyendo que iba a ser fácil dominar a los indios.

Al principio lo consiguieron, pero después de un tiempo los indios empezaron a cansarse del mal trato que se les daba, pues los trataban como esclavos; es decir, eran ellos los que hacían todo el trabajo.

De esta forma llegaron a juntarse todos para pelear por sus derechos y así empezó la lucha por la independencia. Al principio fueron guiados por un sacerdote católico que se llamaba Don Miguel Hidalgo y Costilla quien les ayudó a que se organizaran para poder combatir. A Don Miguel Hidalgo y Costilla se le conoce con el nombre de "Padre de la Patria."

Gracias a él, después de 11 años de lucha se logró la independencia de México y desde entonces se lucha y se trabaja para lograr un mayor progreso del país.

September the 16th

Mexican Independence Day

The 16th of September is one of the most important dates celebrated in Mexico. It was on this date in the year 1810 that the battle for independence in Mexico was started.

Long ago, a group of Spaniards arrived in Mexico and upon seeing the many riches that Mexico had, tried to take over the country. These people, the Spaniards, believed that the Indians could be easily dominated.

For a time the Spaniards were able to keep the Indians under their rule but after a while the Indians refused to be treated so badly. They no longer wanted to be treated as slaves.

Therefore they decided to unite in order to fight for their rights. Thus the battle for independence started. The man who led them in the beginning was a Catholic priest named Don Miguel Hidalgo y Costilla. He helped them organize in order to fight the Spaniards.

Don Miguel Hidalgo y Costilla is known as "the "Father of the Country".

Because of what he did, and after fighting the Spaniards for eleven years, Mexico gained its independence from Spain. Now the people are united and work together to achieve greater progress for their country.

ARTS & CRAFTS OF MEXICO

Mexico's greatest contribution to the culture of the world is in the field of arts. Her people are inherently artistic. The fine arts in Mexico today have grown out of the double--Spanish and Indian--heritage of the country.

Two of the oldest handicrafts are weaving and pottery-making. Cotton, maguey, and palmfiber are used for cloth, and reed and grass are used for hats and mats.

Workers excel in making objects with glass, wood, tin, and wrought iron. Leatherwork is also an important commercial craft. Most of the beautiful silver articles are made by hand. Mexicans love and respect the crafts handed down to them by their ancestors.

Pre-conquest artists painted fine pictures on the walls of temples and palaces. They used bright colors, and the figures were strong rather than just pretty.

Artists of today have revived mural painting and made it famous. Mexico probably has more great mural painters than any other country in the world. Among the most famous are Diego Rivera, Atl Montenegro and Alfredo Ramos Martinez, Siqueiros, Orozco, Best-Maugard, Carlos Merida, Rufino Tamayo, and Miguel Covarrubias. Many of the murals they painted are displayed in prominent buildings throughout Mexico.

ART ACTIVITIES

The Piñata

Spanish explorers brought the Christmas-time festivity of the piñata to the shores of Mexico over 400 years ago.

Although the piñata itself has undergone changes, the playing of the game has remained virtually the same.

The pot, filled with toys and gifts, is suspended by a rope at a height just above arm's reach of those who will play the game. The ceiling, balcony, or limb of a tree will do very well, but it is important that the rope be strung through a hook, over a pulley, or be otherwise movable. Guests usually approach the activity with high anticipation, and it is important to allow ample "swinging room."

One guest, chosen by the party giver, is blindfolded and led to the spot beneath the piñata. There he is handed a broomstick, while the others are reminded to stand a safe distance away. An important trick is to give the piñata a big swing so that it will be more difficult to hit. The game can be enlivened even more by giving the person a few spins before sending him careening on his way toward the piñata.

The guest usually takes three swings at the piñata, while the group sings Happy Birthday or any other song appropriate to the celebration. If he is unsuccessful--and the suspense is as exciting as the actual breaking--he passes the stick and blindfold to the next guest and the game goes on until the piñata is broken. When the contents fall to the floor, a scrambling for the sweets begins.

"See the colored paper
tied around an earthen jar:
Piñata filled with candy
and toys from the bazaar;
It hangs above your head,
you take a stick to break it,
And scramble for the candy
before the others take it."

STAR PIÑATA

You will need:

1 round balloon that can be inflated to 11"
newspaper strips
liquid starch or paste
10 feet of hemp rope
4 sheets of white tissue paper, 20" x 30"
3 sheets of blue tissue paper, 2" x 30"
1 sheet of magenta tissue paper, 20" x 30"
1 sheet of aluminum foil, 12" x 12"
newspapers
masking tape
rubber cement

Inflate balloon to 11" and tie. Apply four layers of newspaper strips which have been dipped in starch or paste. Leave 3" x 3" uncovered area near stem end for piñata opening.

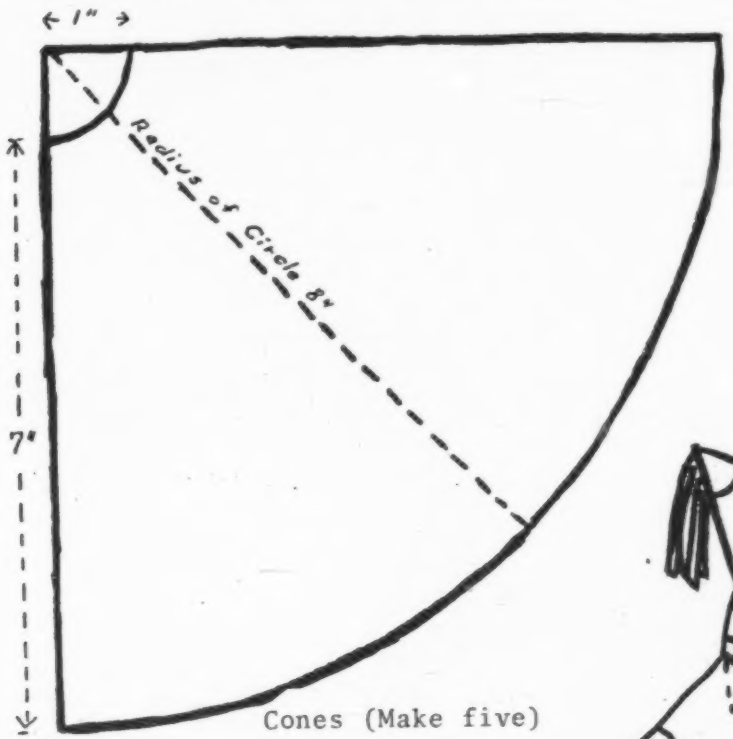
To make cones for five points of Star, follow the pattern shown in diagram. From three thicknesses of newspaper cut five cones, each measuring 7" on straight sides as shown. For ease in handling individual cones it will be well, after cutting, to staple together the three flat thicknesses of newspaper in every cone. Do not form cone shapes yet. Following pattern for cone tip, cut five tips of aluminum foil, each measuring 3" on straight sides as shown. Spread rubber cement on one side of every tip. Cement tips onto the cut cones at the narrow end of the cone. Now form the five cones by overlapping the straight edges on each one and cementing together.

Make 1" cuts around bottom edges of every cone. Fold back these cut edges and, beginning at bottom edge of piñata opening, paste

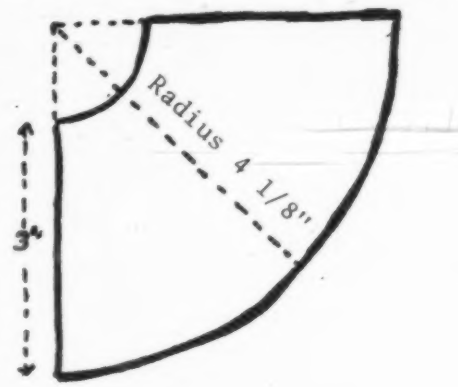
the five cones in a straight line around the wet piñata form. Allow form to dry and deflate balloon. Attach harness by tying rope securely around the fullest part of form. Use masking tape to secure rope. Be sure to leave loop in end of harness, near piñata opening, so that the suspension rope may be tied to it.

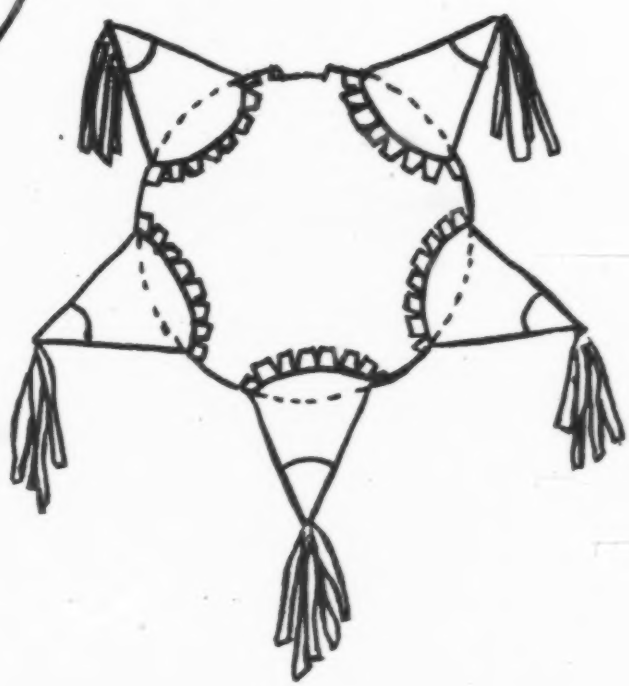
Decorate piñata form by applying white tissue ruffling from base of aluminum cone tips to base of cones. Apply one row of magenta ruffling, and fill in remaining areas of piñata form with blue tissue ruffling. To make tassels cut one sheet of blue and one sheet of white tissue paper into strips, 1/4" x 6". Divide into five equal bunches, composed of both blue and white strips, and staple one bunch to every cone tip.

Approximate size: 23" across



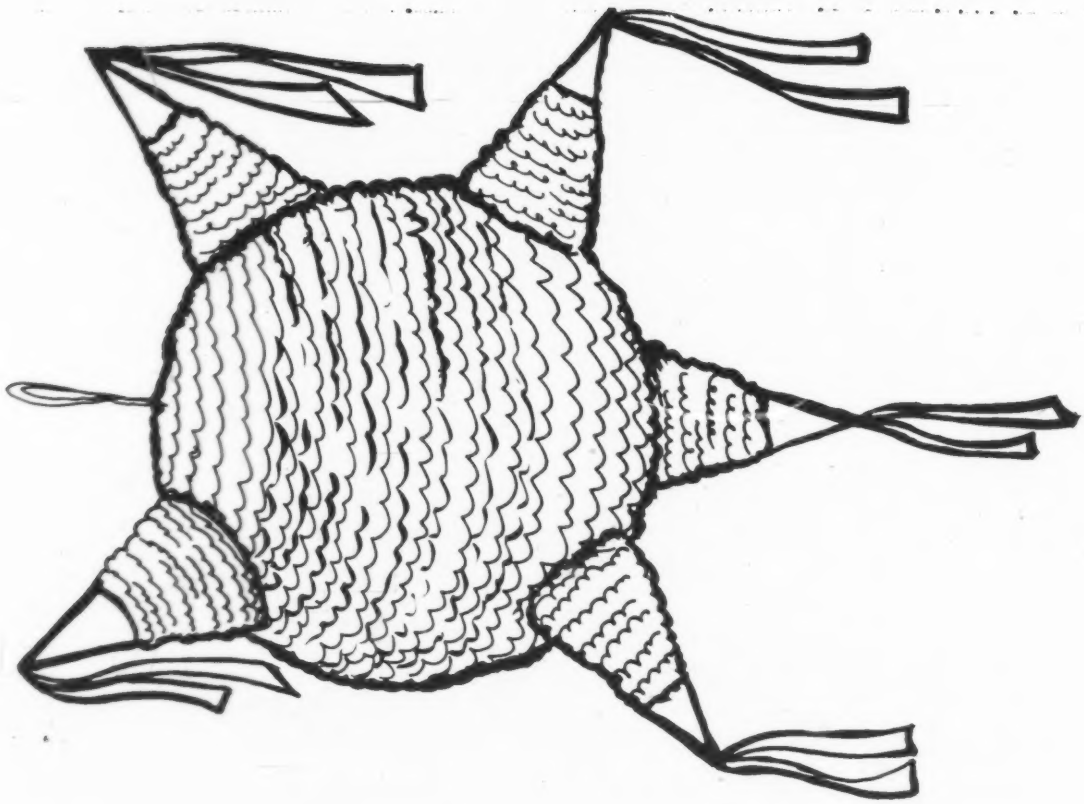
Cones (Make five)



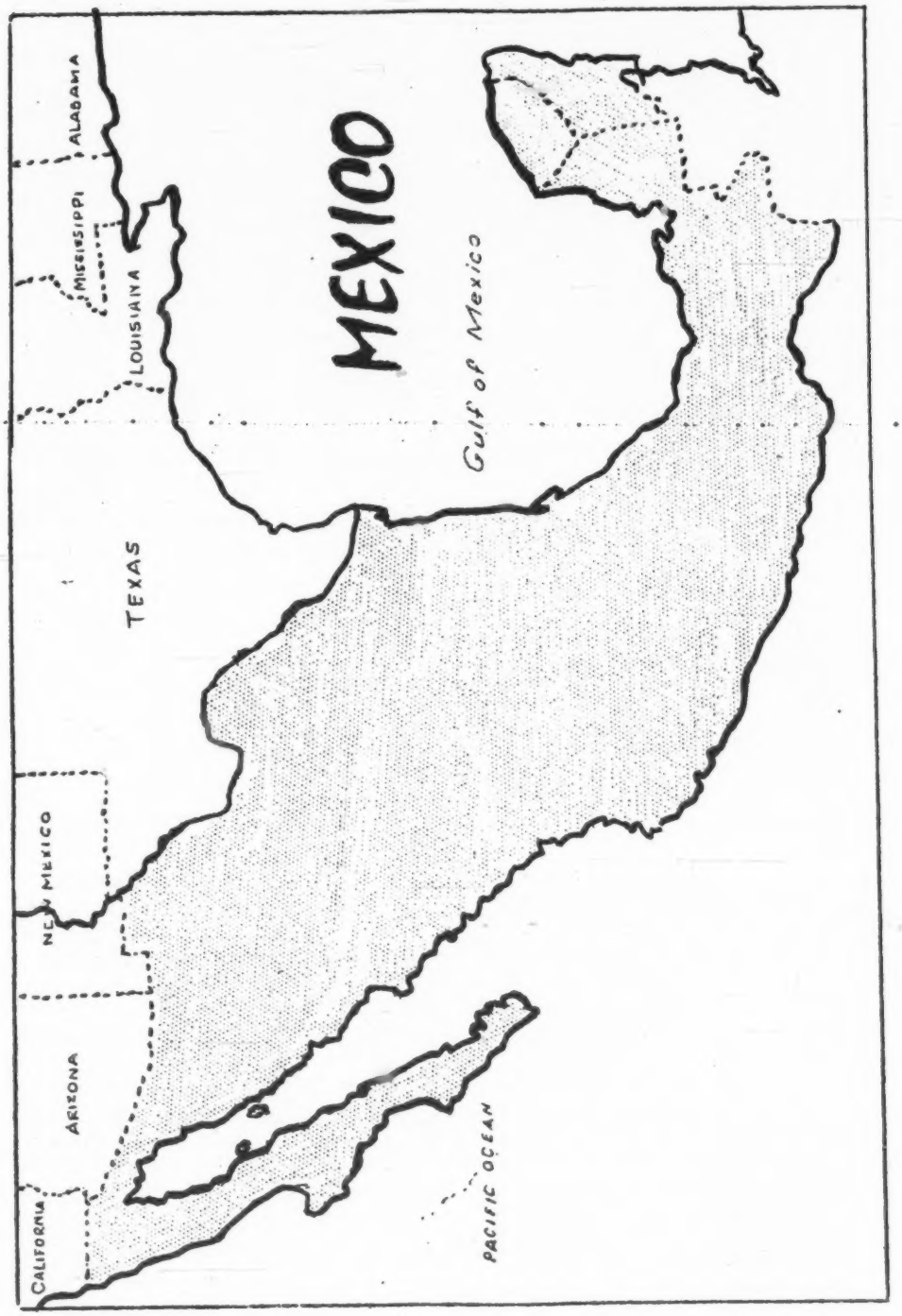


Piñatas, V. Brock

STAR PIÑATA



Three-Dimensional Contour Map of Mexico



Ingredients:

. Map of Mexico drawn on heavy cardboard.
. Mixture of equal parts of flour and salt combined with enough water to provide a cookie-dough consistency.

Substitute mixtures:

(1) ¼ wood flour or sawdust, ½ spackling plaster, and ¼ library paste
(2) Spackling plaster used by itself, which can be purchased from hardware or discount houses.

Smooth the mixture onto the map with moistened fingers. Use a spatula to round off corners of the final contours. Let it stand until hardened, then seal pores with a coating of white shellac.

Use any standard map coloring scale for coloring the different altitudes. Poster paints work well. Let each color dry before proceeding to the next. If no color is desired, sprinkle fine sand on the still-wet shellac.

Shellac the finished product to protect against finger smudges.

From A-V Instruction Materials and Methods

McGraw-Hill Series in Education

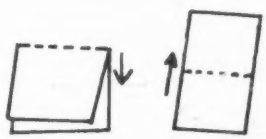
MEXICAN SARAPE

Materials:

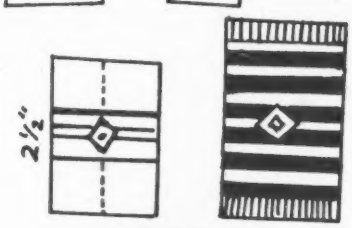
Tablet paper
Crayons

. Use tablet paper having 24 lines or less. Cut off wide space at top.

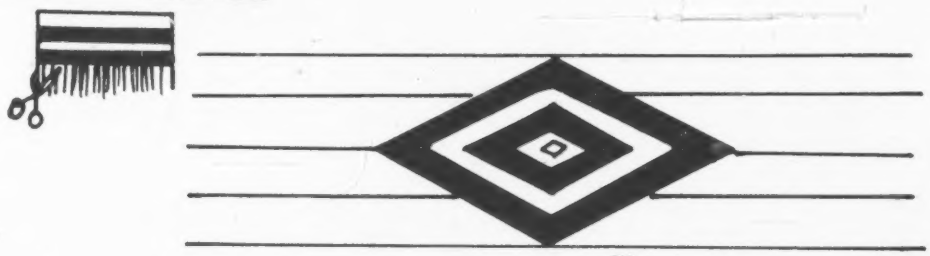
. Fold paper down from top. Open and then fold lengthwise.



. Where lines intersect draw a diamond about 2½" across and up two lines from center line. Alternate colors and make parallel lines inside of diamond. Use a thin black line or pencil in between colors. Make center diamond black. The color used on the outside of triangle can be used on the center line to the left and to the right. Then have pupils color above and below center lines with same colors.



. Color two spaces at the top and two spaces at the bottom yellow and mark vertical lines for fringe. These may then be cut with scissors.



Yarn Collage

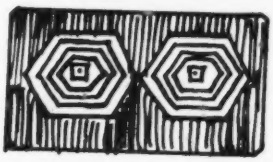
Materials:

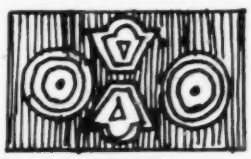
Construction paper or manila tag paper
Variety of colored yarn
White liquid glue

Directions:

Spread a handful of yarn pieces on table and let shapes and colors suggest design arrangement for collage. Experiment by placing designs on construction paper, arranging light pastel designs on dark paper, darker designs on light paper. Glue completed design in place and embellish with fluffed-up bits of yarn. Use simple geometric designs with younger pupils.

If yarn is not available, children may draw colored lines within the outline of an object to give the effect of yarn.





Water Color "Batik"

Materials:

Paper
Watercolor paints
Crayons
Pan of water
Paintbrush

(See above designs)

Directions:

Heavily apply a crayon design to paper. Soak paper in water a few minutes. Crumple the paper. Smooth out paper and paint over with watercolor. (Use a dark tone for a more pronounced crackle texture.) When paint is dry, some may be quickly washed off.

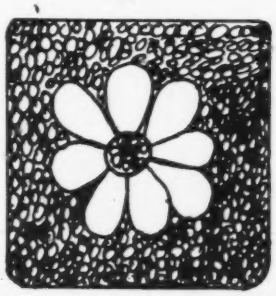
Bean and Seed Mosaic

Materials:

Heavy cardboard for mount
Dried beans, peas, corn, rice, sand, crushed eggshells, coffee grounds, etc.

Directions:

Draw picture or design on heavy cardboard. It could be of Aztec designs, the Mexican flag, etc. Glue beans and seeds around and within outlines, arranging to form designs over the entire surface of cardboard.



Weaving

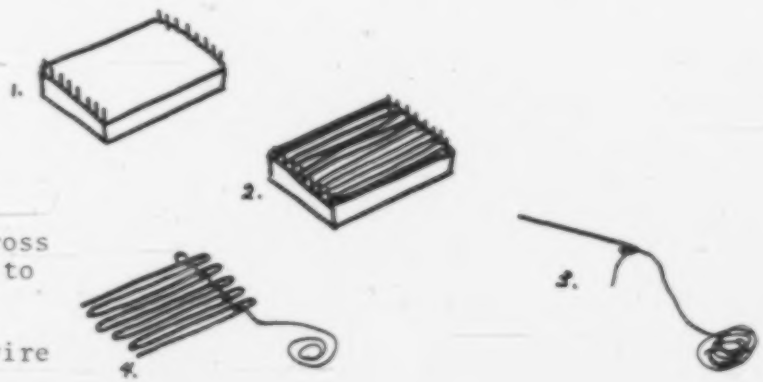
One of the most important and oldest handicrafts of Mexico is weaving. It was probably begun thousands of years ago, together with agriculture.

At that time, all woven fabrics were made of the fibers from the cotton plants, cactus, and magueys, for wool was unknown before the conquest. Malacate was the name given the clay whorl that the spinning was done on. The weaving was done on a horizontal loom with one end tied to a post and the other on a belt encircling the waist of the weaver.

Even on this very simple loom, the weavers were able to make intricate designs. They learned how to make dyes by using insects, plants, and shells and along with the designs, they incorporated the use of feathers to create dazzling patterns.

It wasn't until after the 19th century when the first textile mills were established, that the natives began using machine-made cotton. However, they still weave almost everything they use in wool so that today weaving is one of the most widespread handicrafts.

To make a simple loom you need:
- cigar box
- small nails
- yarn
- needle



1. Place nails on two ends of cigar box (evenly spaced)
2. Take yarn and wind across the box and from nail to nail.
3. Make a needle out of wire and thread it.
4. Push needle over and under the yarn going one way and over and under opposite threads coming back the other way.
5. Push woven area together occasionally to keep the yarn close together.

Tissue Paper Flowers

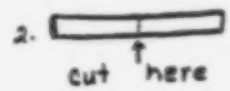
One of the most popular Mexican handicrafts is that of making paper flowers. This handicraft has blossomed to the extent that tourists are rarely seen returning from Mexico without five or six paper flowers in brilliant colors. Vendors are seen in the streets and in the markets selling the flowers in bunches, and little flower making shops are set up everywhere.

Materials needed for making the flowers are: heavy crepe paper or tissue paper and florists wire.

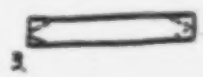
Steps in making flowers:

1. Take 6 sheets of tissue paper and fold them in an accordian like fashion or like a paper fan.

2. After paper is completely folded cut it in half (this will make 2 flowers). figure 2

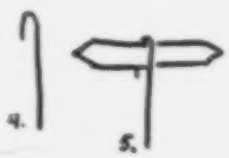


3. Take each half of the paper and trim the edges. See figure 3 on broken lines.



4. Using a pair of pliers or your fingers bend stem wire like a cane (4) and place over center of prepared paper (5).

5. Once this is done, each layer of tissue paper will be lifted and pushed to the center of the paper.



Materials Needed: tissue paper
stem wire
scissors

OR

Materials Needed: Crepe Paper
Stem Wire #30 wire
Floral Tape
Kleenex or other type of tissue

1. Cut crepe paper into 5" squares. It takes about 20 petals to make a flower. Using scissors, trim off the corners, as in figure 1.

2. Cut a solid color crepe square 5" wide across the fold. Holding square stretch between the hands.

3. Take 2 tissue and wad them into a small ball (2). The stretch square should be placed over the wadded tissue and twisted. Finished product should look like figure 3.

4. Bend stem wire into a cane-like fashion (4). Stem wire should be placed around twisted crepe ball (5).

5. Take a petal at a time, twist the bottom of each so that it looks like figure 6.

6. Once petals are twisted, take each one at a time, place around wadded ball of crepe paper and wrapping #30 wire around to keep petal in place.

7. After flower is completed use floral tape to cover wire and stem. Leaves may be added by taping on commercially bought leaves. Final product should look somewhat like figure 8.

Newspaper and tissue paper may be used instead of crepe paper.

Making Tortillas
(Maíz)

To make tortillas, the corn is well soaked in jars of limewater. Then the women grind the wet, softened kernels on a flat stone called a metate (meh-TAH-tay). Now and then they add a little water to keep it wet. They grind until it is a smooth, doughy mass. They they pat bits of this masa (MAH-sah) into round, thin cakes and toast them in a big flat pan over the fire.

Flour Tortillas

Ingredients:

4 cups of flour
3/4 cup hot water - add more if needed
1 tsp. salt
1 cup shortening

Mix flour, salt and shortening. Add hot water a little at a time. Mix until firm. Let stand. Make testales (rounds) roll out with rolling pin. Cook on hot griddle with low flame. Serve with meal or add butter.

ENCHILADAS

The enchiladas made in the United States are quite different from the ones made in Mexico. The following is for the popular U.S. enchiladas.

Ingredients:

thin corn tortillas
shredded cheese
onion
chile powder
garlic powder
cooking oil
large pan
flour

Make a mixture of chile powder, garlic powder, flour and water and a little oil in a pan. Take each tortilla and place in mixture until soft. Take chopped onion and shredded cheese and place in a tortilla - Roll up and place in a shallow pan. Continue the same procedure until all tortillas are rolled up. Sprinkle shredded cheese and onions over the rolled tortillas and pour remaining chile mixture over the entire contents in pan. Bake in oven until cheese has melted. Serve hot. A popular added ingredient is chile con carne poured over the finished enchiladas.

CHALUPAS

Ingredients:

corn tortillas
refried beans
cheese
jalapeño
lettuce
tomato

Fry corn tortilla and add cheese until melted. Take out of pan - Add hot refried beans over cheese - Place jalapeño slices over beans and top with shredded lettuce and tomato.

CARNE GUISADA

Ingredients:

round steak in cubes
ground cumin
ground peper
ground clove garlic or powder
green pepper
onions
flour
water
salt
pepper
oil
mashed tomatoes

Place very little cooking oil in pan - Add cubed meat - Let cook until water is gone and meat is well browned - Add mashed tomatoes and spices and cook for a minute or two. Make a thin paste of flour and water and add to mixture - Add chopped onion and green pepper and let simmer until onion and green pepper are cooked. (If gravy thickens - add water.)

CALDO DE HUESO

Ingredients:

soup bone w/marrow
cabbage
celery
potatoes
carrots
turnips
onion
green pepper
spices { ground black pepper, ground cumin seed, ground garlic, corjander }
salt
pepper
(a little tomato sauce for color)

Place soup bone in 2-quart pan filled with water. Let cook until meat is almost done. Add vegetables (cut in pieces). Cook until potatoes are done. Add spices and tomato sauce and salt and pepper to taste and corjander.

TACOS

Tacos are perhaps one of the more popular Mexican dishes. They are made with thin corn tortillas, cooked ground meat, lettuce and tomato.

The taco as we know it is not a native Mexican food. They roll the tortilla with food in it and eat it this way. It is not crisp and the food put in may be any that is being eaten at the time.

Tacos

1 lb. ground meat
Black pepper and cumin seed
Garlic to taste
Onions finely chopped
Lettuce - chopped
Tomatoes - cut into tiny pieces or mashed
Green pepper - finely chopped
Salt

Place meat in skillet and brown - cook until water has disappeared. Add spices - if fresh, grind black pepper and cumin seed with the garlic and put in meat mixture and stir. Add the tomato and green pepper to the meat and cook until barely visible. (The tomatoes may be left out and mixed with the lettuce). Place meat in taco shells, add lettuce and tomato.

If prepared taco shells are not available, you can make your own by using the thin (some are especially thin) flat corn tortilla sold at the store. Place one at a time in a skillet with hot grease. Turn once and fold - hold the top fold partially open with a fork while the bottom fold crisps, then turn and let crisp on other side. Fill with meat, lettuce, tomato and onion (if desired).

RIDDLES (ADIVINANZAS)

Es su madre tartamuda
y su padre buen cantor;
tiene el vestidito blanco
y amarillo el corazón.
(El huevo)

Si soy joven, joven quedo;
si soy viejo, quedo viejo;
tengo boca y no hablo
tengo ojos y no veo.
(El retrato)

Fui a la plaza
compré de ella
vine a mi casa
y lloré con ella.
(La cebolla)

¿Qué es aquello
que colgado en la pared
da sin tener manos
y anda sin tener pies?
(El reloj)

Siempre quietas,
siempre inquietas,
durmiendo de día
y de noche despiertas.
(Las estrellas)

Tan grande como una nuez
sube al monte y no tiene pies.
(El caracol)

En alto vive,
en alto mora,
en alto teje,
la tejedora.
(La araña)

Chiquita como un arador
y sube a la mesa del emperador.
(La sal)

Rendondito, rendondón
sin tapa ni tapón.
(El anillo)

Blanco de casa salí
en el campo enverdecí
y blanco a casa volví
¿Qué es?
(El maíz)

Tito, Tito capotito
sube al cielo y tira un grito.
(El cohete)

Una vieja larga y seca
que le escurre la manteca.
(La vela)

Lana sube
lana baja.
(La navaja)

Agua pasa por mi casa
cate de mi corazón
el que no me lo adivine
es un burro cabezón.
(Aguacate)

Hay una cosa muy clara
que al decir "te la digo"
es nombrarla.
Y sin embargo te la digo
y no lo entiendes.
(Tela)

En el campo me crié,
metida entre verdes lazos;
aquél que llora por mí,
ése me hace mil pedazos.
(La cebolla)

Oro parece
plata no es
el que no lo acierte
bien bobo es.
(Plátano)

Vuela sin alas,
silba sin boca
y no se ve ni se toca.
¿Qué es?
(El viento)

Para bailar me pongo la capa,
para bailar me la vuelvo a quitar;
no puedo bailar con la capa
y sin la capa no puedo bailar.
(El trompo)

Blanco por fuera,
negro por dentro
y por una puenta
le pegan el fuego.
(El cigarro)

TONGUE-TWISTERS (TRABALENGUAS)

A mi me mima mi mamá.
mi mamá a mí me mima.

--0--

R con R cigarro,
R con R barril.
Rápido corren los carros,
allá en el ferrocarril.

--0--

Compadre, cómpreme un coco.
Compadre, coco no compro,
que el que poco coco come,
poco coco compra.

--0--

El rey de Constantinopla
se quiere desconstantinopolizar.
El que lo desconstantinopolizare
será un buen desconstantinopolizador.

--0--

Estando Curro en un carro
con Ezquerra y con Chicorro,
dice, "amigos yo me escurro"
y en un carro ve a Socorro
hacia el carro corre Curro.

--0--

En parte de las partes
que tú repartes,
ví que partes muy pronto
para otras partes,
yo quedo aparte,
pero si partes, me partes
de parte a parte.

--0--

Ayer un premio propuso
a Rosa Rizo, Narciso,
si aprende a rezar en ruso;
y aunque un tanto confuso,
reza en ruso Rosa Rizo.

--0--

Juan Cuinto una vez en Pinto
contó de cuentos un ciento;
y un chico dijo contento:
Cuánto cuento cuenta Cuinto.

--0--

Buscaba el bosque Francisco
un vasco bizco muy b.usco
y al verlo le dijo un chusco:
busca el bosque, vasco bizco.

--0--

Pablito clavó un clavito
un clavito clavó Pablito.

--0--

Tres tristes tigres tomaban trigo
en tres tristes platos;
en tres tristes platos tomaban trigo
tres tristes tigres.

--0--

Una cabra
ética palética
pálam palambética,
tuvo a sus cabritos
éticos paléticos
pálam palambéticos.
Si la cabra no hubiera sido
ética palética
pálam palambética,
los cabritos no hubieran nacido
éticos paléticos
pálam palabéticos.

--0--

El cielo está encapotado.
¿Quién lo desencapotará?
El que lo desencapotare
buen desencapotador será.

--0--

¿Qué tienes ahí?
---Un gusanito
¿Con qué lo mantienes?
---Con pan y quesito
¿Le mataremos?
¡--No, pobrecito!
--0--

Este era un gato
con los pies de trapo
y los ojos al revés.
¿Quieres que te lo
cuente otra vez?
--0--

Papá, mamá
me quiero casar,
con un pajarito
que sepa bailar.
--0--

El gato y la gata
se van a casar
y el gato no quiere
por no trabajar.
--0--

La ardilla corre,
la ardilla vuela,
la ardilla salta
como locuela.
--0--

Las ranitas

A la orilla de un estanque,
dos ranitas se encontraron,
y después de saludarse,
en este tono charlaron:
¿Qué le pareció a mi amiga
el aguacero de ayer?
Encantada amiga mía,
qué llover y qué llover.
Yo, me la pasé cantando.
Y yo, mirando las gotitas,
y si esta tarde llueve,
qué gozo para las ranitas.
--0--

Así Es Mexico

-B. Walton

M - is for mission bells ringing the dawn;
E - is for every beautiful song.
X - xylophones, guitars, violins play
I - n a land of music both sad and gay.
C - andles at evening send forth their glow.
O - range blossoms...soft breezes...It's Mexico!

Las tres cabritas

Las tres cabritas hermanas
yerba fresca querían comer.
Las tres cabritas hermanas
le temían al enano cruel.
Cabra Pequeña así dijo:
---Cabra Mediana es mejor.
Cabra Mediana así dijo:
---Cabra Grande es la mayor.
Cabra Grande al enano
con sus cuernos derribó.
El enano arrepentido
pronto se convirtió
en enano bondadoso
que a todo el mundo ayudó.

--0--

A- El burro se vá.
E- El burro se fué.
I- El burro está aquí.
O- El burro soy yo.
U- El burro eres tú.

--0--

Las frutas

Por lo menos una fruta
debes tomar cada día;
pues la fruta es muy sabrosa,
nos nutre y nos da alegría.

--0--

Jesusa me dio una rosa;
Isabel me dio un clavel.
Toma, Jesusa, tu rosa
yo me iré con Isabel.

--0--

El naranjito

He plantado un arbolito,
y lo cuido con amor;
es un lindo naranjito
que se cubrirá de flor.

Después sus ricas naranjas
me dará para comer
y con sus hojitas verdes
un buen té prepararé.

--0--

A - E - I - O - U.
Arbolito de Perú,
Yo tengo seis años.
¿Cuántos años tienes tú?
--0--

Mamá, yo te quiero

Mamacita, mamacita,
yo te ofrezco el corazón,
entre rosas y gardenias
y claveles en botón.
--0--

Besos

¡Uno! ¡Dos! ¡Tres! ¡Cuatro! ¡Cinco!
Quiero aprender a contar
para saber cuántos besos
le voy a dar a mamá.
--0--

A mi madre

De las madres hoy es día,
y por eso a la mía quiero
enviarle el más sincero
cariño del alma mía.
--0--

A mi madre

Mayo diez, día sagrado:
Gracias a Dios deben dar
los que tengan su mamacita
para poderla cuidar.

Y los que no la tenemos
muy tristes hemos de estar,
porque en este santo día
no la podemos besar.

Aunque yo no tengo madre,
un regalo he de llevar:
mis flores, rimas y rezos
sobre su tumba estarán.
--0--

Me duele la cabeza
Me duele el corazón,
Me duele todo el cuerpo
y los dedos de pilón.
--0--

Cuatro baños diariamente
acrecientan tu salud:
Baños de agua y de aire,
Baños de sol y de luz.

--0--

La muñeca coqueta

Una muñequita
se pasea en coche,
con un soldadito
de grandes bigotes.

Era un zapato
el coche de miel,
regalo de un mago
del Valle del Rey.

Fueron a la plaza,
fueron al jardín;
con un caballito
lleno de aserrín.

Dijo la muñeca
al dar las buena noches
---¡quiero un soldadito
de grandes bigotes!

Casa bonita

¡Qué casita tan chiquita
nos ha hecho mi papá!
¡Qué casita tan bonita!
Pues así es mi mamá.

Son hermosas las ventanas,
donde lucen los colores.
Brilla el sol en la mañana,
acariciando las flores.

Los meses del año

Treinta días tiene noviembre
treinta abril, junio y septiembre;
veintiocho, tiene uno
y los demás treinta y uno.

Music and Entertainment

In Mexico, to put you in the right mood and to inspire your best efforts, there is always the sound of music. Most often it will be a guitar. Marimbas, fiddles, accordians and horns are also common in Mexico, but the guitar is the most popular. One might say it is the national instrument.

The Mariachis

Should you arrive in a Mexican town at midday, you wonder where all the people are. Wait until the sun goes down and the cool of the day arrives. Then you may hear the soft sweet sounds of a guitar in the distance. Then comes the blare of the coronet, the shrill voice of the violins. A little band called a mariachi is off to an evening of fun and entertainment. Mariachis are roving musicians. Their favorite places are plazas, parks, market places, fiestas and any place where they can gather a crowd. They will "pass the hat" for a few coins, but their inspiration comes from the sheer joy of making music. The mariachis are like no other musicians anywhere. They are always ready to play a son, a zapateado, or a malagueña, and a good band can and does play nearly everything - the corridos (ballads), revolutionary songs, state songs.

Classical Music and Opera

If you are interested in classical music, then you should see and hear Mexico's Orquesta Sinfónica Nacional. This orchestra has gained world acclaim and most of the credit for this should go to Carlos Chávez.

Carlos received his first praise from American music lovers in the 1930's when he was guest conductor of the Philharmonic Symphony Society of New York, the Boston Symphony Orchestra and the Philadelphia Orchestra. He founded the Conservatorio Nacional de Música which is the academic center from which Mexico's best young musicians come.

The opera season opens early in June at the Palacio de Bellas Artes and operas written by Mexican composers are frequently presented. "La Mulata de Córdoba" by Pablo Moncayo; "Carlota" by Luis Sandi, and "Elena" by Eduardo Hernández Moncada are typical of the work of newcomers to the field of opera.

The composers Blas Galindo and José Kahan are others among the best products of Mexican musical education.

The Palace of Fine Arts in Mexico City is the place to go to see the best Mexican dance programs. The Ballet Folklórico de México is one of the liveliest, gayest and most satisfying examples of the combination of Mexican music, dancing, costumes, and scenery. Director and principal choreographer is Amalia Hernández.

DICHOS - PROVERBS

El que no habla, Dios no lo oye.

El que mucho abarca, poco aprieta.

Más vale pájaro en mano que diez volando.

Quien busca, halla.

Quien mucho duerme, poco aprende.

La práctica hace el maestro.

Más vale tarde que nunca.

En boca cerrada, no entran moscas.

Cada chango a su mecate.

El perro que ladra, no muerde.

No hay tiempo como el presente.

Cada oveja con su pareja.

El hombre propone y Dios dispone.

Entre menos burros, más elotes.

El que solo vive, solo muere.

Más vale andar solo que mal acompañado.

Más vale tuerto que ciego.

Nadie sabe el bien que tiene hasta que lo ha perdido.

Ojos que no ven, corazón que no siente.

Nadie sabe para quien trabaja.

Panza llena, corazón contento.

Haz bien y no mires a quien.

Songs (Canciones)

Diez inditos (Ten Little Indians)

Uno, dos y tres inditos,
cuatro, cinco y seis inditos,
siete, ocho, nueve inditos
diez inditos son.

Feliz cumpleaños (Happy Birthday)

Un cumpleaños feliz,
un cumpleaños feliz,
te deseamos --------
un cumpleaños feliz.

Fray Felipe (Are You Sleeping?)

Fray Felipe, Fray Felipe,
¿duermes tú, duermes tú?
Toca la campana, toca la campana,
ding dong dang, ding dong dang.

Oh, patria mía (America)

Oh, patria mía,
bendita tierra
de libertad;
amo tus cerros,
amo tus cielos,
amo tu suelo
de libertad.

El Cumpleaños (Happy Birthday)

Felicidades a ti,
felicidades a ti,
felicidades a ti,
felicidades a ti.

Cumpleaños feliz,
cumpleaños feliz,
cumpleaños feliz,
cumpleaños feliz.

Counting Song

Uno, dos y tres,
cuatro, cinco y seis,
siete, ocho y nueve,
I can count to diez.
tra la la la la tra la la la la
tra la la la la la
tra la la la la tra la la la la
tra la la la la la.

Tengo un sombrero,
I have a little hat;
tengo un sarape,
what do you think of that.
tra la la la la etc.

Adiós, amigo
adiós, my friend,
hasta la vista,
'til we meet again.
tra la la la etc.

Pedro el conejito

Su mamá le dijo a Pedro
no te vayas a salir,
no te comas la zanahorias
del jardín de don Martín.

Pero Pedrito el conejito
fue muy travieso
no obedeció,
comió zanahorias, comió lechuga,
comió repollo y se enfermó.

Su mamá le dijo a Pedro
yo te voy a castigar
tú te tomas esta purga
y te me acuestas sin cenar.

Pero Pedrito el conejito,
el muy travieso ya se durmió.

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La manzanita

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La luz roja

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Las mañanitas

Estas son las mañanitas
que cantaba el rey David
y hoy por ser día de tu santo
te las cantamos a ti.

Despierta, mi bien, despierta
mira que ya amaneció;
ya los pajarillos cantan
la luna ya se metió.

El día que tú naciste
nacieron todas las flores;
y en la pila del bautizmo
cantaron las ruiseñores.

Que linda está la mañana
en que vengo a saludarte
venimos todos con gusto
y placer a felicitarte.

Quisiera ser solecito
para entrar por la ventana
y darte los buenos días
acostadita en la cama.

Si el sereno de la esquina
me quisiera hacer favor
de apagar su lucecita
para que pase me amor.

De las estrellas de cielo
quisiera bajarte dos,
una para saludarte
y otra para decirte adíos.

Con claveles y con rosas
yo te vengo a despertar,
levántate de mañana
mira que ya amaneció.

Las mananitas

As of old, we bring a song,
A greeting gay at early dawn;
Waken, friend, and joing our singing,
O hear the music we bring.
I'll step out of doors at dawning,
I'll climb up a magic stair,
And bring down the stars of morning
To make a crown for your hair.

Himno nacional mexicano

NOTA: Este Himno cuenta con diez estrofas y un coro, pero para las ceremonias escolares se acostumbra cantar solamente la primera y la última estrofa acompañadas con el coro.

CORO

Mexicanos, al grito de guerra
el acero aprestad y el bridón,
y retiemble en sus centros la tierra
al sonoro rugir del cañón.

ESTROFAS

1ª Ciña ¡Oh Patria! tus sienes de oliva
de la paz el arcángel divino,
que en el cielo tu eterno destino
por el dedo de Dios se escribió.

Mas si osare un extraño enemigo
profanar con su planta tu suelo,
piensa, ¡Oh Patria! querida, que el cielo
un soldado en cada hijo te dio.
(Coro)

10ª ¡Patria! ¡Patria! Tus hijos te juran
exhalar en tus aras su aliento,
si el clarín con su bélico acento
los convoca a lidiar con valor.

¡Para ti las guirnaldas de oliva!
¡Un recuerdo para ellos de gloria!
¡Un laurel para ti de victoria!
¡Un sepulcro para ellos de honor!
(Coro)

The National Anthem of Mexico

Mexicans, at the cry of war
Make ready your sword and your horse
Let the foundations of your land resound
To the sonorous roar of your canon.

Fatherland! Be crowned with olive branch
Of peace by the divine archangel
For in heaven your eternal destiny
Was written by the finger of God.
But if a foreign enemy dares
To profane your earth with his foot
Consider, dear Fatherland, that heaven
Has given you a soldier in each son.

(First performed on September 16, 1854 at the National Theatre in Mexico.)

PLEDGE OF ALLEGIANCE (SPANISH)

Juro lealtad a la bandera de los Estados Unidos de América
Y a la república que representa una nación, bajo
Dios, indivisible con libertad y justicia para todos.

Oh, Patria Mía (America)

Oh, patria mía
Bendita tierra
De libertad
Amo tus cerros,
Amo tus cielos,
Amo tu suelo,
De libertad.

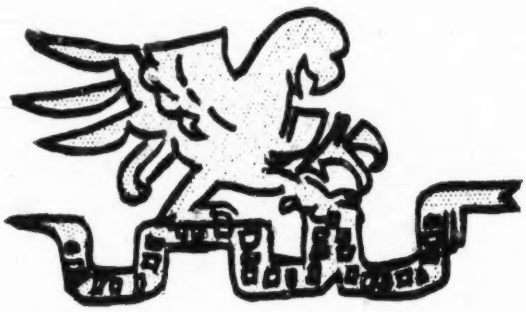
El Ro, Ro

A la ro, ro niño,
a la ro, ro, ro,
cierra tus ojitos
ciérralos, mi amor.

Duérmete, mi niño,
que yo estoy aquí,
y los angelitos
cuidarán de ti.

Cascabeles

Cascabeles, cascabeles,
tra-la-la-la-la-la.
Qué alegría todo el día,
tra-la-la-la-la-la.



Carmelita

Oh, sing your song, Carmelita, please, Carmelita,
Please sing your song for me.
It won't take long, Carmelita, please, Carmelita,
Please sing your song for me.
Sing of the blue skies--'way down in Mexico,--
Sing of the blue skies--so far away.--
Oh, sing your song, Carmelita, please, Carmelita,
Please sing your song for me.

My Burro

Oh, my burro, my burro, his head is aching badly,
The doctor put a black cap upon his aching head;
A very, very black cap, a very, very black cap,
Zapatitos lee rah la la, Zapatitos lee rah.

CHRISTMAS SONGS IN SPANISH

Venid, fieles todos

1

Venid, fieles todos,
a Belén marchemos,
gozosos, triunfantes, y llenos de amor.
¡Cristo ha nacido, Cristo el Rey
divino!

Coro

Venid, adoremos,
venid, adoremos,
venid, adoremos
a nuestro Señor. Amén.

2

Venid, fieles todos
en Belén reveremos
al niño divino, al niño Jesús.
¡Paz en la tierra, gloria en las alturas!

La primera navidad

1

¡Navidad, Navidad! Qué dulce el
son
de coros celestes sobre Belén!
¡Navidad, Navidad! Qué dulce el
son
a los buenos pastores de Belén!

Coro

¡Navidad, Navidad, Navidad, Navidad,
al nuevo Rey adorad, adorad.

2

¡Navidad, Navidad! Nacido está
el niño Jesús, el Salvador
y sobre Belén radiante está
la estrella de divino fulgor.

Noche de paz

1

Noche de paz, noche de amor,
todo duerme en rededor.
Sólo suenan en la oscuridad
armonias de felicidad,
armonias de paz,
armonias de paz.

2

Noche de paz, noche de amor,
todo duerme en rededor.
Sobre el santo niño Jesús
una estrella esparce su luz,
brilla sobre el Rey,
brilla sobre el Rey.

3

Noche de paz, noche de amor,
todo duerme en rededor.
Fieles velan allí en Belén
los pastores, la madre también,
y estrella de paz,
y estrella de paz.

Heraldos celestes

Oíd un son en el alta esfera:
"¡En los cielos gloria a Dios,
al mortal paz en la tierra!"
Canta la divina voz.
Con los cielos alabemos
al eterno Rey, cantemos
a Jesús, a nuestro bien,
con el coro de Belén.
Canta la divina voz:
"¡En los cielos gloria a Dios!"
Amén.

Venid, pastores

Venid, pastores, venid oh venid a
Belén,
oh venid al portal
Yo no me voy de Belén sin el niño
Jesús
un momento adorar.
Y **la estrella de Belén nos guiará**
con su luz hasta el humilde portal
donde nació Jesús.

El niño Jesús

1

Venid, venid pastores sin tardar
al santo Rey Jesús a contemplar.
Venid, venid al niño a adorar.
Venid, venid al Rey a venerar.

2

Venid, venid pastores sin temor.
Mirad, mirad el bello resplendor.
Venid, venid a ver al salvador.
Con humildad, mirad al Redentor.

3

Venid, venid al pueblo de Belén.
Seguid, seguid el bello resplandor.
Venid, venid al pueblo de Belén
con humildad, con júbilo y amor.

Paz en la tierra

1

Paz en la tierra, paz y amor
que ya ha nacido el Rey,
cantemos con el coro en los
cielos
adoremos al nuevo Rey,
adoremos al nuevo Rey,
adoremos al nuevo Rey, al
santo Rey.

Coro

Al nuevo Rey, al Rey, al Rey,
al nuevo Rey, al Rey, al santo
Rey.

2

Felicidad, felicidad,
ya reina el nuevo Rey
y dulces voces le glorifican.
Alabemos al nuevo Rey,
alabemos al nuevo Rey, al
santo Rey.

Navidad (Jingle Bells)

Navidad, Navidad
hoy es Navidad,
es un día de alegría
y felicidad.

Campanas navideñas
que anuncian sin cesar
proclaman muy contentas
que hoy es Navidad.

Navidad, Navidad
hoy es Navidad,
es un día de alegría
y felicidad.

GAMES

Sports, like dances, were part of the religious ceremonies of the ancient Mayas. That is why ball courts were in temple cities.

The Mayas played one game that required great skill and much practice. It was a sort of basket ball played with a rubber ball on a large court. The "baskets" were stone rings set vertically on a high stone wall.

The object of the game was to pitch the ball through the rings with the players' elbows, wrists, or hip. This was really hard since the hole in the ring was perpendicular to the floor. When a player succeeded in doing this, the game ended and he was the victor. The audience sat on top of the ball court wall, from where they passed gifts of clothing and jewels as a reward to the winner.

Other sports, ancient and current, enjoyed by the people of Mexico are skindiving, water skiing, corrida de toros (bull fighting) jai-alai (high lie), fűtbol (soccer) and beisbol (base ball).

Fiesta Time

It is always fiesta time somewhere in Mexico. Each little town and village has its own patron saint and holy days to be celebrated. Each region also has its own special dances which are a part of the appropriate festival.

The most thrilling of the dances is the "Dance of the Flying Men." "Los Viejitos," the dance of the Old Men, is the most amusing. In this dance the performers wear carved wooden masks of old faces. When the dancers appear, they are so bent over you would think all of them have aches and pains. Perhaps the most beautiful dance is the "Feather Dance." The performers wear huge circular headdresses of brilliant plumes that combine all the colors of the rainbow and are studded with mirrors and imitation jewels.

There are also important national and civic holidays such as Independence Days, September 15-16; Cinco de Mayo; Constitution Day, February 5; Juarez's Birthday, March 21, etc. Rodeos, bullfighting, social dancing, feasting and fireworks are a part of the fiesta.

LA PIÑATA

Since the traditional piñata of México has become so popular at children's parties in the United States, students enjoy making their own piñata for a Christmas party, or even for another festive occasion.

The Piñata is traditionally made of earthenware or papier maché, but students can use a lightweight cardboard box or a paper bag. This is decorated with crepe paper according to the taste of the children, and is filled with candies and fruit and tied or fastened at the top. Students with creative imagination can make the piñata to resemble a bird, an airplane, a burro, or anything they wish.

The finished piñata is hung out of reach of the children. Each child is blindfolded in turn and, with a long stick, tries to break the piñata so that the sweets cascade out. As each child takes a turn, the other players call out: "Dale!" (Hit it!). Since there is always a wild scramble for the candies and nuts, it is well for them to be wrapped individually to avoid their being damaged.

Guessing game: Several children take something that belongs to one of them without the owner's suspecting it. The object is put in some inconspicuous place on the person who took it. He recites:

Una cosa me he encontrado;
cuatro veces lo diré.
Si su dueño no aparece,
con ella me quedaré.

The owner should be able to recognize his lost possession before the one who has it can recite the verse four times.

La gallina de tía Juana

La gallina de tía Juana
pone un huevo a la semana,
pone dos y pone tres,
pone cuatro, cinco, seis, pone siete,
pone ocho.
La gallina de tía Juana
pone un huevo cada vez.

Estos eran cuatro gatos;
cada gato en su rincón.
Cada gato ve tres gatos,
adivina cuántos son.

NUMBER GAMES

The following verses can be used to teach students numbers.

Yo soy el farolero
de la puerta del sol
subo la escalera
y enciendo el farol,
luego que lo enciendo,
me pongo a cantar;
dos y dos son cuatro,
cuatro y dos son seis,
seis y dos son ocho,
ocho y ocho, dieciséis,
y ocho, veinticuatro,
y ocho, treinta y dos
más diez que añado,
son cuarenta y dos.

Dos y dos son cuatro,
tres y tres son seis,
seis y dos son ocho,
y ocho dieciséis.
Trala, lala, lala, trala, lala, la.
Sin equivocarme, yo ya sé sumar.

Dos por dos son cuatro,
dos por cinco diez,
seis por cinco treinta,
diez por diez cien.
Trala, la la, lala, trala, lala, la.
Ya voy aprendiendo
a multiplicar.

Oye, farolero, prende
mi farol,
ya hace mucho tiempo que
se puso el sol.
Trala, lala, lala, trala, lala, la.

LA VIEJA INÉS

This game may be used to learn the names of colors. As many as eight children can play.

Choose one child to be "la vieja Inés," another child should be designated "la madre" and the others are her children. Each child takes the name of a color. Place children behind the mother. Draw a large circle on the ground some distance away. La vieja Inés faces la madre, pretends to knock on a door and says:

Tan, tan

Madre: ¿Quién es?

Inés: La vieja Inés.

Madre: ¿Qué quieres?

Inés: Quiero colores.

Madre: ¿Qué color quieres?

Inés: Quiero rojo (may choose any color).

The player who is "rojo" runs followed by Inés and tries to reach home base before he is caught. If he reaches home base before being caught, he returns to his place behind "la madre." The game continues until all the colors have been chosen and caught by Inés. The last one caught becomes "la madre" and another Inés is chosen.

JUEGO SIMPLE

(Simple Game)

Materials needed: ball, wall

Juego simple,
sin reir,
sin hablar,
sin mover de mi lugar,
con una mano,
con la otra,
con un pie,
con el otro
Rezando,
van y vienen
adelante
atrás,
atrás y adelante,
adelante, y atrás.
Uno, dos, tres.

As the student is playing, the others try to make him miss by making him laugh, talk, move when he is saying "sin reir, sin hablar, sin mover de mi lugar."

NARANJA DULCE, LIMÓN PARTIDO

Naranja dulce, limón partido,
dame un abrazo, que yo te pido
Si fueran falsos mis juramentos
en otro tiempo se olvidarán

Toca la marcha
mi pecho llora
Adiós, señora, yo ya me voy
a mi casita de sololoi
a comer tacos y no le doy.

Se forma una rueda, tomándose de mano y giran alrededor de una niña o niño.

El que esté adentro escoge a quien quiere y lo abraza.

Marcan el tiempo con los pies y se dicen adiós tomándose de mano.

El niño que se escogió se queda adentro y el otro se sale del juego.

SEÑORA SANTA ANA

(Lullaby)

Señora Santana, ¿por qué llora el niño?
Por una manzana que se le ha perdido.
Vamos a la huerta, cortaremos dos;
una para el niño y otra para Dios.

Este niño lindo se quiere acostar;
háganle su cuna en el narajal.

Este niño lindo se quiere dormir;
háganle su cuna en el toronjil.

El niño chiquito que nació de día
quiere que lo lleven a la romería.

El niño chiquito que nació de noche
quiere que lo lleven a pasear en coche.

Pimpón

Pimpón es un muñeco,
muy guapo y de cartón;
se lava su carita
con agua y con jabón.
Se desenreda el pelo
con peine de marfil,
y aunque se dé tirones
no llora ni hace así.

Apenas las estrellas
comienzan a salir,
Pimpón se va a su cama
y se acuesta a dormir.

CANCIÓN

Niña: Indito, a la plaza de toros,
tú dirás si voy o no.

Indito: No quiero que vayas sola
porque no puedo ir yo.

Indita: Indito, ya no te quiero
Porque no me dejas ir.

Indito: No importa que no me quieras,
a los toros no has de ir.

Indito: Aquí te traigo estas flores,
y son flores para ti.
¿Para qué quiero esas flores
si son de San Luis Potosí?

EJERCICIO RÍTMICO

Ándale, caballo pinto,
ándale y vete al trote;
Mira, que a la gallinita
ya se la comió el coyote.

TAMBIÉN

Corre, corre caballito
Corre, corre, corre ya.
Si tú corres muy ligero
Rancho Chico irá a ganar.

¿YA ESTÁ EL PAN?

Posición: Todos los niños se cruzan de brazos
Pueden formar una rueda sentados en el suelo.

Dormir, dormir, el pájaro verde se quiere dormir (Everyone says this)

¿Ya está el pan? (One person says this)

No, el panadero apenas se va a levantar. (One person says this)

(Repeat first two lines)

(Same person repeats question, Ya está el pan?)

No, el panadero apenas se está poniendo los pantalones.

No, el panadero apenas se está poniendo los calcetines.

No, el panadero apenas se está poniendo los zapatos.

No, el panadero apenas se está poniendo la camisa.

No, el panadero apenas se está lavando la cara.

No, el panadero apenas se está peinando.

No, el panadero apenas se está desayunando.

No, el panadero apenas se está cepillando los dientes.

No, el panadero apenas se fué a la cocina.

No, el panadero apenas se está lavando las manos

No, el panadero apenas comenzó a amasar.

No, el panadero apenas lo está poniendo en el horno

Todavía se esta cociendo.

Ahora si ya está.

Instrucciones

La persona que hace las preguntas escoge a quien él quiera para que conteste, cada vez alguien distinto.

Al estar el pan, la persona que hizo la pregunta escoge al niño cuyas manos estén más calientes. El que se escoja es el que puede hacer la pregunta "¿Ya está el pan?" en el siguiente juego.

LA MAR ESTABA SERENA

(To teach the vowel sounds, AEIOU)

La mar estaba sarana, sarana estaba la mar
La mar estaba sarana, sarana estaba la mar.

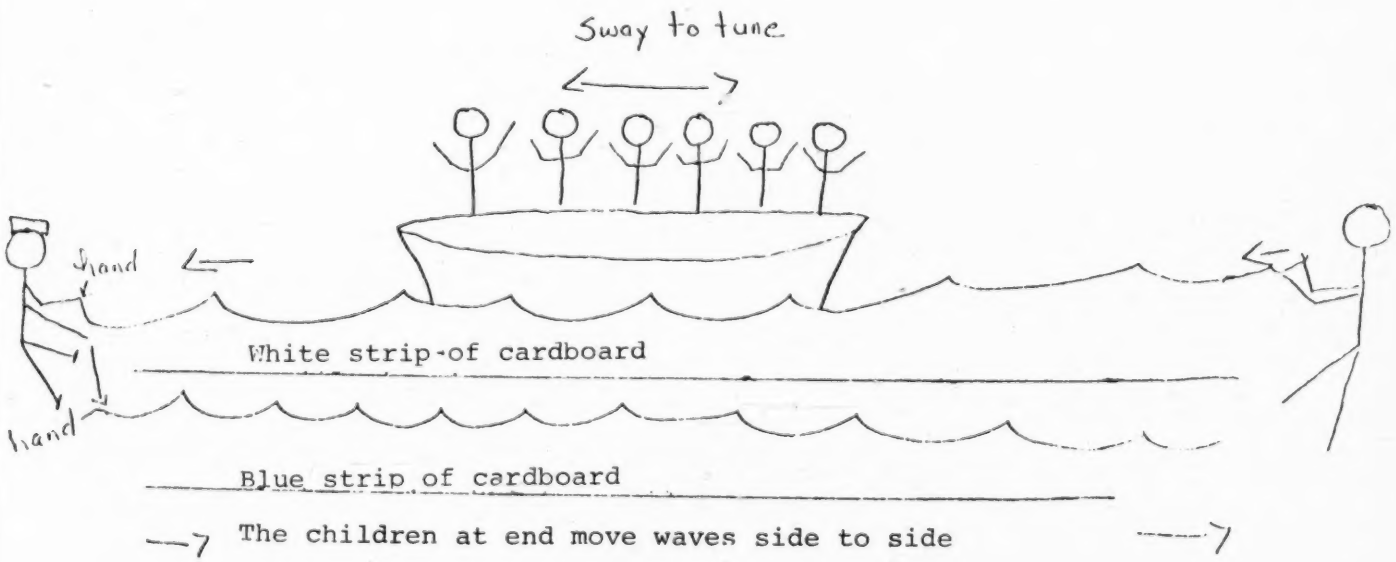
Le mer estebe serene, serene estebe le mer.
Le mer estebe serene, serene estebe le mer.

Li mir estibi sirini, sirini estibi li mir.
Li mir estibi sirini, sirini estibi li mir.

Lo mor estobo sorono, sorono estobo lo mor.
Lo mor estobo sorono, sorono estobo lo mor.

Lu mur estubu surunu, surunu, estubu lu mur.
Lu mur estubu surunu, surunu, estubu lu mur.

(This can be dramatized by having children dress as sailors, and letting them stand behind a cardboard boat. They sway to right and left as they sing the song.)



LAS COCINERAS

(Song - Action)

Somos cocineras, sabemos guizar;
hacemos pasteles para merendar.
Nuestro gorro blanco, nuestro delantal,
hacemos quehaceres y sin descansar.

Ya no voy al campo,
a cortar las flores,
porque Martinito, me trata de amores.
Ya me da la mano, ya me cierra un ojo.
¡Ay, qué Martinito tan enamorado!

FINGER PLAYS

The following finger play is equivalent to "This Little Pig Went to Market." Start with the little finger.

Este se halló un huevito,
éste lo quebró,
éste lo frió,
éste le echó sal,
y este viejo gordo se lo comió.

Have children hold hands together, palm to palm, and as the rhyme is said, each pair of fingers (begin with little one) is indicated.

A la boda de éste y éste
se convidan éste y éste,
y éste le dice a éste,
no puede ir éste con éste.

As this rhyme is recited, the person moves the fingers along the child's arm with a tickling motion until it nears the underarm.

Tin, tin, la vaca pintada
y el buey talentón;
chorrito, chorrito,
hasta que llego al pocito.

To vary the above rhyme, make flannel board cut-outs of a cow, an ox, and a well. Race the cow and the ox to the well.

EL RATONCITO

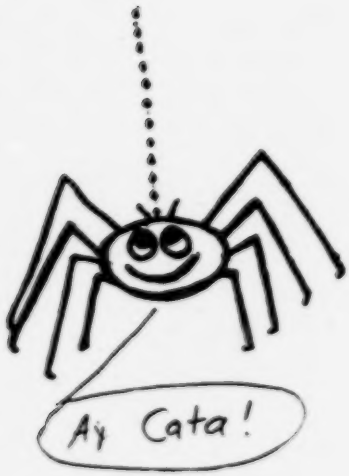
Aquí viene un ratoncito
le cae un aguacerito
y corriendo corriendito
se mete a su agujerito.

LA PULGA

Al subir una montaña
una pulga me picó
la cogí de las narices
y se me escapó.

LA ARAÑA

La araña pirulina
Por la pared se subió
Y mi Tía Catalina
Con la escoba la barrió.



ÉSTE Y ÉSTE

En la casa de éste y éste
convidan a éste y éste
y me dicen éste y éste:
que si invitan a éste y éste
no va a ir éste sin éste.

UNA BOQUITA

Una boquita para comer
Mi naricita es para oler
Mis dos ojitos son para ver
Mis dos oídos son para oír
Y mi cabecita? Para dormir.

¿CUÁNTOS DEDOS?

Retintín retintón
¿Cuántos? ¿Cuántos dedos son?

JUEGOS INFANTILES DE MÉXICO

RCA Victor MKL/S 1266

Lado I

1. A la víbora de la mar

A la víbora víbora de la mar, de la mar
por aquí pueden pasar
los de adelante corren mucho
Y los de atrás se quedarán tras tras tras tras.

Una mexicana que frutas vendía
ciruelas, chabacanos, melón o sandía
Una mexicana que frutas vendía
ciruelas chabacanos melón o sandía

Berbena berbena jardín de matatena
Berbena berbena jardín de matatena

Campanita de oro,
déjame pasar
con todos mis hijos
menos el de atrás tras tras tras tras
¿será melón, será sandía?
sera la vieja del otro día día día día día?

2. Soy cojo de un pie

Soy cojo de un pie
y manco de una mano
tengo un ojo tuerto
y el otro apagado

Soy cojo de un pie
y no puedo andar
sólo al ver a usted
suelo no cojear

Se repite 5 veces más.

3. Los Padres de San Francisco

Los padres de San Francisco
sembraron un camotal
qué padres tan inocentes
qué camotes han de dar

Se repite

Ay lere ay lere laira ay lere ay lere lo
si no me quieres mi vida me partes el corazón.
El diablo perdió un centavo
la noche de San Miguel
Y era el único dinero
que tenía para perder

Se repite

Ay lere ay lere laira ay lere ay lere lo
si no me quieres mi vida me partes el corazón

La muerte ciriquiciaca
jalando su carretón parece una sombra flaca
bailando en el malecón

Se repite

Ay lere ay lere laira ay lere ay lere lo
si no me quieres mi vida me partes el corazón
Ay lere ay lere lo me partes el corazón
Ay lere ay lere lo me partes el corazón

4. Doña Blanca

Doña Blanca está cubierta
de pilares de oro y plata,
romperemos un pilar para ver a Doña Blanca
¿Quién es ese jicotillo
que anda en pos de Doña Blanca?
Yo soy ese jicotillo
que anda en pos de Doña Blanca

Después de cantar este párrafo
el niño que hace de jicotillo
tiene que hacer unas preguntas.

J - ¿Dónde está Doña Blanca?
T - Se fue a misa
J - Malhaya sea su camisa

Se canta el primer párrafo
y luego se pregunta

J - ¿Dónde está Doña Blanca?
T - Se fue a la plaza
J - Malhaya sea su calabaza

Se vuelve a cantar

J - ¿Dónde está Doña Blanca?
T - Se fue al cerro
J - Malhaya sea su becerro

Se vuelve a cantar

J - ¿Dónde está Doña Blanca?
T - Ya llegó
J - Ya verán cómo me la robo
Y de qué es este pilar
de oro - está muy duro
Y este otro
de plata - mmmm
Y este otro
de cobre
Y este otro
de marfil
Y este pilar
de cemento - está muy feo
Y éste
de vidrio - pues me corto los dedos
si lo rompo
Y éste de papel - éste sí lo rompo

Doña Blanca está cubierta
de pilares de oro y plata
quitaremos un pilar para ver a Doña Blanca

Doña Blanca está cubierta
de pilares de oro y plata,
romperemos un pilar para ver a Doña Blanca

5. El caballito blanco

Caballito blanco sácame de aquí
llévame a mi pueblo donde yo nací

Tengo tengo tengo
tú no tienes nada
tengo tres borregas
en una manada
una me da leche
otra me da lana
y otra mantequilla
para la semana

Se repite completamente una vez más y a lo último sólo se canta la primera parte.

Caballito blanco sácame de aquí
llévame a mi pueblo donde yo nací

6. La pájara pinta

Estaba la pájara pinta
sentadita en el verde limón
con el pico recoge la hoja
y con las alas recoge la flor
ay sí cuándo la veré yo
ay sí cuándo la veré yo.
Me arrodillo a los pies de mi amante
fiel y constante
dame una mano, dame la otra
dame un besito que sea de tu boca.

JUEGOS INFANTILES DE MÉXICO

RCA Victor MKL/S 1266

LADO II

1. San Serafín del monte

San Serafín del monte, San Serafín cordero
yo como buen Cristiano me hincaré

San Serafín del Monte, San Serafín cordero
yo como buen Cristiano me sentaré

San Serafín del Monte, San Serafín cordero
yo como buen Cristiano me acostaré

San Serafín del Monte, San Serafín cordero
yo como buen Cristiano me rascaré

San Serafín del Monte, San Serafín cordero
yo como buen Cristiano me pararé

San Serafín del Monte, San Serafín cordero
yo como buen Cristiano me reiré

Se repite una vez más.

2. Don Pirulí

Don Pirulí a la buena buena buena
así así así así las planchadoras
así así así así nos gusta más. Se repite

Don Pirulí a la buena buena buena
así así así así las barrenderas
así así así así nos gusta más Se repite

Don Pirulí a la buena buena buena
así así así así las bordadoras
así así así así nos gusta más Se repite

Don Pirulí a la buena buena buena
así así así así las tejedoras
así así así así nos gusta más Se repite

3. Que llueva

Que llueva, que llueva,
la virgen de la cueva
que llueva, que llueva
los pajarillos cantan
las nubes se levantan
la luna se levanta.
Que llueva, que llueva
la virgen de la cueva
los pajaritos cantan
la luna se levanta
Que sí, que no, que caiga un chaparrón
Que sí, que no, que cante el labrador.

Se repite dos veces más

4. Naranja dulce

Naraja dulce, limón partido
dame un abrazo que yo te pido
Si fueran falsos mis juramentos
en otros tiempos se olvidarán

Se repite

Toca la marcha mi pecho llora
adiós, señora, yo ya me voy
A mi casita de sololoi
a comer tacos y no le doy

Se repite toda la canción
igual que la primera vez

5. La muñeca

Tengo una muñeca vestida de azul
con sus zapatitos y su canesú
la lleve a la plaza y se me constipó
y al llegar a casa la niña murió

Brinca la tablita - Yo ya la brinqué
Bríncala de nuevo - Yo ya me cansé

Dos y dos son cuatro cuatro y dos son seis
Seis y dos son ocho y ocho dieciséis
Y ocho veinticuatro y ocho treinta y dos
ánimas benditas me arrodillo yo.

Se repite dos veces más
desde donde empieza "Brinca la
tablita"

6. La Paloma azul

Soy paloma azul que del cielo bajé
con las alas doradas y en el pico una flor
de la flor una lima de la lima un limón
vale más mi morena que los rayos del sol
Y a los titiriteros si me pagan la entrada
Yo te amo y te quiero y me muero por ti

Se repite toda la canción
solamente cambiando la primera
palabra; es decir, en lugar
de cantar "Soy paloma azul"
se va a decir "La paloma azul"

EL PATIO DE MI CASA
SEGUNDO VOLUMEN DE
JUEGOS INFANTILES
(RCA Victor MKL-1446)

Lado I

1. El patio de mi casa

El patio de mi casa es particular
se moja y se seca como los demás.
Agáchense y vuélvanse a agachar
las niñas bonitas se vuelven a agachar.
Chocolate, molinillo, chocolate, molinillo
estirar, estirar, que el demonio va a pasar.

Dicen que soy, que soy una cojita
y si lo soy, lo soy de mentiritas
desde chiquitita me quedé me quedé
padeciendo de este pie
padeciendo de este pie.

(Se repiten estas dos partes y al final
se vuelve a repetir únicamente el pedazo
de la cojita.)

2. Cuánto me das marinero Y El Sapito

Cuánto me das marinero
Cuánto me das marinero
porque te saque del agua sí sí
porque to saque del agua.
Yo no te doy ni un centavo
yo no te doy ni un centavo
porque me saques del agua sí sí
porque me saques del agua.
Si no me das un centavo
si no me das un centavo
dame siquiera un tostón sí sí sí
dame siquiera un tostón.

El sapito andaba andaba
debajito debajo del agua
el sapito andaba andaba
Prrr, prrr, prrr, prrr
el sapito andaba andaba
uug, uug, uug-ug
el sapito andaba andaba
ch-c-ch, ch-c-ch, ch-c-ch
el sapito andaba andaba
la la la, la la la, la la la
el sapito andaba andaba
(aquí los niños se ponen a
chiflar)
el sapito andaba andaba
croa, croa, croa
el sapito andaba andaba
debajito debajo del agua

(Se repite la primera parte
"Cuánto me das marinero"

3. El acitrón

Acitrón de un fandango
zango zango sabaré
sabaré de larandela
con su triqui, triqui, trán.

(Se repite cuatro veces más y se hace
una parada; después se vuelve a repetir
cinco veces más y se termina con
"A-CI-TRÓN.")

4. Los monos en el volantín

Ahí vienen los monos en el volantín
y el mono más grande se parece a usted.
Baila la costilla baila el costillar
con cuidado, changa, no se vaya a caer.
Ahí vienen los monos, vienen de Tepic,
Y el mono más grande se parece a ti.
Baila la costilla baila el costillar
con cuidado, changa, no se vaya a caer.

(Se repite sólo para niños y luego para todos juntos.)

5. Hilitos hilitos de oro

Hilitos hilitos de oro
que se me vienen quebrando
qué manda decir el rey,
que cuántas hijas tenéis.
"Que tenga las que tuviere
que nada le importa al rey."

"Ya me voy muy enojado
a darle la queja al rey."
"Vuelva vuelva caballero
no sea tan descortés,
de las hijas que yo tengo
escoja la más mujer. . . ."

"Ésta escojo por bonita
ésta escojo por mujer."
Parece una amapolita acabada de nacer.

(Se repite la primera parte)

Continuación

Continuación

Aquí le entrego a mi hija con dolor del corazón
celebremos todos juntos, todos juntos esta unión.
Trátemela con cariño, mire su cutis de armiño
y dele mucho que coma, una ración de paloma
y que muela en el metate, nixtamal o chocolate
me la sienta en un petate que es hija de un pinacate
me la sienta en un huacal, que es hija de un caporal.

6. Los diez perritos

Yo tenía diez perritos uno se peridió en la nieve
y nomás quedaron nueve nueve nueve nueve nueve.

De los nueve que sobraban uno se tragó un bizcocho
y nomás quedaron ocho, ocho, ocho, ocho, ocho.

De las ocho que quedaron uno se tragó un filete
y nomás quedaron siete, siete, siete, siete, siete.

De los siete que quedaron uno se murió después
y nomás quedaron seis seis seis seis seis.

De los seis que aún alentaban uno se mató de un brinco
y nomás quedaron cinco cinco cinco cinco cinco.

De los cinco otros perritos lo pisaron en el teatro
y nomás quedaron cuatro cuatro cuatro cuatro.

De los cuatro que vivieron se mató uno en un traspiés
y nomás quedaron tres tres tres tres tres.

De los tres que aun vivían uno se murió de tos
y nomás quedaron dos dos dos dos dos

De los dos supervivientes uno se murió de ayuno
y nomás quedaba uno uno uno uno uno.

Ese uno que vivía se lo llevé a mi cuñada
y de tantos que tenía ya no tengo nada nada.

Aquí se acaba el corrido de los perros que perdí
y si usted no lo ha entendido se lo vuelvo a repetir.

EL PATIO DE MI CASA
SEGUNDO VOLÚMEN DE
JUEGOS INFANTILES
(RCA Victor MKL - 1446)

Lado 2

1. Matarile rile ro

Amo Ato
Matarile rile ro
Qué quiere usted
Matarile rile ro
Yo quiero un paje
Matarile rile ro
Escoja usted
Matarile rile ro
Yo escojo a Rosa
Matarile rile ro
Qué oficio le pondremos
Matarile rile ro
Le pondremos cocinera
Matarile rile ro
Ese oficio no le gusta
Matarile rile ro

****

Le pondremos planchadora
Matarile rile ro
Este oficio no le gusta
Matarile rile ro
Le pondremos bordadora
Matarile rile ro
Este oficio no le gusta
Matarile rile ro
Le pondremos reina hermosa
Matarile rile ro
Este oficio sí le gusta
Matarile rile ro
Aquí le entrego a mi hija
Matarile rile ro
Si no le hace los mandados
Le dara su coscorrón

Amo Ato
Matarile rile ro
Qué quiere usted
Matarile rile ro
Celebremos todos juntos
Matarile rile ro
Celebremos esta boda
Matarile rile ro

2. El conejo

En la cueva hay un conejo
Y el conejo no está aquí
Ha salido esta mañana
Y a las doce ha de venir
aquí está el conejo aquí está
aquí está el conejo aquí está

"Lindo conejo esperanza
aquí está tu reverencia."
Y besará a la niña a la niña
y besará a la niña que quiera más.

"Yo no salgo de mi cueva
porque me van a matar."
"No me tengas miedo lindo
que nada te va a pasar."
Aquí está el conejo aquí está
aquí está el conejo aquí está.

"Qué conejo tan miedoso"
"Huy huy huy huy qué horror"
y besará a la niña a la niña
y besará a la niña que quiera más.

"Yo no soy ningún miedoso"
"El miedoso aquí yo soy"
aquí está el conejo aquí está
aquí está el conejo aquí está.

3. A Madrú, señores y
La rueda de San Miguel

A Madrú señores vengo de la Habana
de cortar manzanas para doña Juana
La mano derecha y después la izquierda
y después de lado y después costado
y después la vuelta con su reverencia.
Tan tan, quién toca a la puerta
Tan tan, si será la muerte
Tan tan, yo no salgo a abrir
Tan tan, si vendrá por mí.

(Se repite)

A la rueda de San Miguel
todos cargan su caja de miel
a lo maduro a lo maduro
que se voltee (NOMBRE) de burro.

(En este juego se va nombrando
a cada uno de los niños, así que
se repite la canción las veces que
sea necesario.)

4. La viudita

Yo soy la viudita de Santa Isabel
me quiero casar y no hallo con quién.
El mozo del cura me manda un papel
y yo le contesto con otro muy fiel.
Mi madre lo supo qué palos me dio
malhaya sea el hombre que me enamoró.
Pasé por su casa y estaba llorando
con un pañuelito se estaba secando.

Me gusta la leche, me gusta el café
pero más me gustan los ojos de usted.
Me gusta el dinero, me gusta el tabaco
pero más me gustan los ojos del gato.

Yo soy la viudita de Santa Isabel
me quiero casar y no hallo con quién.
El mozo del cura me manda un papel
y yo le contesto con otro muy fiel.
Mi madre lo supo qué palos me dio
Malhaya sea el hombre que me enamoró.

Me gusta la leche me gusta el café
pero más me gustan los ojos de usted
me gusta el dinero, la gracia de usted
pero más gustan los ojos café.

5. De México ha venido

De México ha venido
un nuevo despacho
que se casen las viejas
con los muchachos.
Y los muchachos dicen
que son muy capaz
de casarse las viejas
con Barrabás.
Y Barrabás les dice
que no puede ser,
que se casen las viejas
con Lucifer.
Y Lucifer les dice
con mil retobos
que se vayan las viejas
con mil demonios.
(Se repite)

6. Mambrú

En Francia nació un niño
qué dolor, qué dolor, qué pena
por no tener padrino
Mambrú, se ha de llamar.
Que do re mi, que do re fa
Mambrú se ha de llamar.

Mambrú se fue a la guerra
qué dolor, qué dolor, qué pena
Mambrú se fue a la guerra
y no sé cuando vendrá
Que do re mi, que do re fa
no sé cuando vendrá.

Vendrá para la Pascua
qué dolor, qué dolor, qué pena
vendrá para la Pascua
o por la Trinidad.
Que do re mi que do re fa
O por la Trinidad.

Asómate a la torre
qué dolor, qué dolor, qué pena
asómate a la torre
a ver si viene ya.
Que do re mi que do re fa
a ver si viene ya.

Por ahí viene un soldado
qué dolor, qué dolor, qué pena
por ahí viene un soldado
qué noticias traerá
que do re mi, que do re fa
qué noticias traerá.

"La noticia que traigo
qué dolor, qué dolor, qué pena
es que Mambrú se ha muerto
y hoy lo van a enterrar
que do re mi, que do re fa
y hoy lo van a enterrar."

La caja era de pino
qué dolor, qué dolor, qué pena
encima de la caja
una corona va.
Que do re mi, que do re fa
una corona va.

Encima de la corona
qué dolor, qué dolor, qué pena
un pajarillo va
va cantando pío pa.
Que do re mi, que do re fa
el pío pío pá.....

A MADRÚ SEÑORES

Y

LA RUEDA DE SAN MIGUEL

Procedimento

En este juego igualmente los niños van cogidos para dar la vuelta.
Todos deben ir cantando para que sepan lo que van a hacer.

Al decir "la mano derecha" deben caminar hacia el lado derecho y después "la izquierda" deben caminar para el lado izquierdo, "y después de lado y después de costado y después la vuelta con su reverencia," quiere decir que hacen una caravana.

Al decir "tan tan," los niños van a simular que tocan la puerta.

Para la rueda de San Miguel, se quedan todos como están y empiezan a dar la vuelta al momento que comienzan a cantar.

Cuando dicen "a lo maduro, a lo maduro que se voltee _____ de burro." Aquí después de "que se voltee" deberá decirse el nombre de uno de los niños que está participando.

"Que se voltee de burro" quiere decir que el niño al que se nombró deberá seguir jugando pero al revés de sus demás compañeros, o sea con la espalda hacia adentro del círculo.

Y así se continúa el juego hasta que todos estén volteados.

Se puede comenzar de nuevo el juego hasta que todos queden en el lugar en que estaban.

EL PATIO DE MI CASA

Procedimiento

Se forma una rueda con todo el grupo; después se escoge a un niño o niña para que ocupe el lugar del centro.

Se empieza a dar la vuelta al ritmo de la música y a la vez los niños van cantando.

Los niños deben agacharse las veces que lo indica el disco y cuando cambia el ritmo de la música se sueltan de las manos y al principiar la "Cojita" empiezan a aplaudir al ritmo. Aquí es cuando el niño que se encuentra al centro comienza a brincar con un solo pie hasta que termine la música y en el lugar donde se quedó parado; si hay otro niño o niña, pasa a ocupar el lugar del centro y hace lo mismo que su compañero anterior.

CUÁNTO ME DAS MARINERO

Y

EL SAPITO

Procedimiento

Este juego se desarrolla como todos. Se forma un círculo y los niños empiezan a dar la vuelta únicamente cantando.

Lo gracioso de este juego es la segunda parte, es decir, el Sapito.

Los niños se ponen a cantar y al decir debajito debajo del agua se agachan ellos y empiezan a moverse para todos lados; las demás veces tienen que hacer lo mismo pero ya no van a decir "debajito debajo del agua" sino que tratarán de hacer los sonidos que vienen en el disco pero con el mismo ritmo.

Esta parte de este juego es cansada pues constantemente se están levantando y agachando y es por eso que se repite "cuánto me das marinero," que es mas despacito.

A PARES Y NONES

A pares y nones vamos a jugar
y el que quede solo, ése perderá - ¡Uno!
A pares y nones vamos a jugar
y el que quede solo, ése perderá - ¡Dos!
A pares y nones vamos a jugar
y el que quede solo, ése perderá - ¡Tres!

Procedimiento

Este es un juego muy secillo y especial para niños de primer año. Se forma un círculo con todos los niños; se toman de la mano y empiezan a dar la vuelta. Empiezan cantando la primera parte y al decir "Uno" todos se deben agachar. Lo mismo sucederá con la segunda parte, pero al decir "Tres," todos los niños deberán buscar un compañero o compañera, porque de eso se trata--de tener su par y el niño que quede solo es el que pierde.

Se continúa el juego en la misma forma y si acaso algún niño llega a perder tres veces entonces tiene que cumplir con un castigo.

Este tipo de castigo debe ser sencillo, v.g., que le den una vuelta al salón, que canten, o que cuenten hasta diez. Todos estos castigos deben ser sencillos.

EL ACITRÓN

En este juego cada niño debe tener un objeto en sus manos, pues de lo que se trata es de ir pasando los objetos.

Cantan al ritmo de la música y así se va pasando lo que tienen en las manos, pero al decir "triqui, triqui tran", no lo pasan inmediatamente sino hasta que se dicen "tran", es decir al primer "triqui" hacen como que lo pasan pero no lo dejan al segundo "triqui" regresa el objeto a su lugar; al decir "tran" es cuando lo pasa.

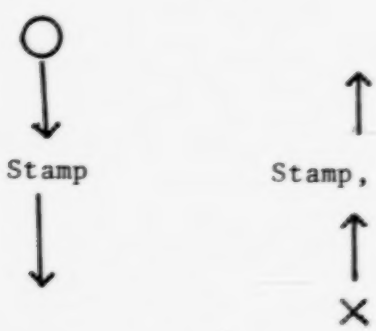
Para este juego se necesita práctica, así que se procura hacerlo primero sin disco para poder ir despacito porque en el disco a medida que se va avanzando también aumenta la velocidad.

DANCES

JARABE TAPATÍO

1. Couple begins in center facing each other. Each one turns twice going backward and stop facing each other.

2. The man begins with his step going towards the woman. The woman begins with hers and they take ten steps to the center, stop, do shuffle step. Continue with another 10 steps. Face each other and count another 10 steps to the center and do the shuffle step and go ahead, turn around and face each other again. Start with same step, count 10 shuffle steps and remain in center.



Do twice. 3rd. time remain in the center.

3. Come together, stand in place, and do the rocking step. Do rocking step one foot towards the front and the other towards the rear. Rock 3 times and stamp feet. Do this 10 times. Remember to face each other on last stamp and toss head backwards lightly.

4. Throw down hat. Dance around the hat. The woman leads. Cross the right foot over the left, shift weight from back to front in swinging motion. Repeat this step 20 times.

5. Cross the right foot over the left and alternate toe heel on right foot and left foot heel toe. Repeat 26 times with woman still leading.

6. Change step right foot in toward hat, 1 step and you can count 1, 2, 3. Do this 20 times.

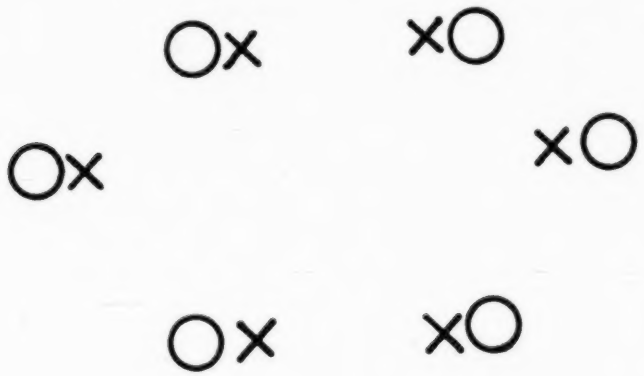
7. Boy kneels down. Girl throws leg or skirt over the boy's head. Boys pick up the hat.

8. Partners lock arms around the waist, move forward and stamp their feet, move backward and stamp their feet. Do this twice.

9. Boy kneels on one knee. Girl sits on knee and kisses the boy behind the hat.

LA RASPA

Formation: Partners facing, hands joined, arms outstretched, in a double circle, men's back to the center.



Raspa Step: (Theme A in the music)

Count 1 - Jump in place to "stride" position, right foot forward, toes up.

Count 2 - Again jump in place, this time placing left foot forward, toes up.

Count 3 - Again jump in place, right foot forward.

Count 4 - Hold position - don't move!

(Repeat these steps but begin with the LEFT FOOT FORWARD this time)

(Repeat again but beginning with the RIGHT FOOT)

(Repeat again beginning with the LEFT FOOT)

(Repeat)

Cue Step: Count 1 ct 2 ct 3 ct4

Jump right, left, right, hold
Jump left, right, left, hold
Jump right, left, right, hold
Jump left, right, left, hold.

Chorus: (Theme B)

Partners LINK RIGHT ELBOWS and do 8 SKIP STEPS around each other. Then reverse direction, LINKING LEFT ELBOWS, and do 8 SKIP STEPS around each other.

(Repeat the above, linking right then left elbows.)

THE MUSIC REPEATS THREE MORE TIMES AND YOU MAY SIMPLY USE THE SAME TWO STEPS FOR THE REMAINDER OF THE RECORD.

However, here are some variations you may wish to try for the Raspa Step:

1. On the jump, place the feet sideward instead of forward.
2. Or cross one foot in front of the other on the jump.
3. Partners drop hands, and when doing the jumps, turn the body so that first the left shoulders are toward each other, then right, then left.

VARIATIONS FOR THE CHORUS:

Do the right, left, right, left elbow swings as before, but on each change of elbow and direction the boy takes a new partner (moving counterclockwise around the circle to take the new partner), and on each group of 8 skips the partners make one complete circle around each other. The boy thus swings his partner and then three more girls in succession, taking the last girl as his new partner for the RASPA STEP that follows.

CHIAPANECAS

(Clap Hands Dance)

Starting position: Couples in large double circle facing counter-clockwise, inside hands joined, girls on outside holding skirts wide with outside hand.

Introduction - Sway in place.

Step 1 Balance forward onto outside foot;
Balance back onto inside foot;
Balance forward onto outside foot;
Clap! Clap! And turn to face opposite direction (Clockwise)
Repeat above step, ending by turning to face partner and joining hands.

Step 2 Balance away from partner;
Balance toward partner;
Balance away from partner;
Clap! Clap! (own hands)

Step 3 Moving sideward CCW, step, close; step, close; pause; tap, tap (trailing foot).
Reverse direction, still facing partner, moving CW.
Step, close; step, close; pause, tap, tap (trailing foot).

Step 4 With slow, sauntering walking steps, pass partner right shoulder to right shoulder, then back to back, then diagonally backward toward right, to face new partner. (This is a do - sa - do) Repeat all, with a new partner each time.

LA BAMBA

Formation: LA BAMBA is performed in lines, boys in one line, girls in another, facing each other about 10 feet apart. The foot sounds are an important part of the dance, so there is as little motion as possible in the upper part of the body. Hands hang at the sides and the shoulders are straight.

LA BAMBA STEP:

Count 1 - Slide right foot forward (small steps always, keeping feet on floor).

Count 2 - Slide left foot forward

Count 3 - Slide right foot forward.

Count 4 - Keeping weight on right foot, hop on that foot at the same time dragging it back (a chug step).

In the next measure start with the left foot, and so on, alternating throughout the dance.

SIMPLIFIED BAMBA STEP: Same as before, but on the count of 4, PAUSE (do not do the chug step)

Cue Step: Right, Left, Right, Hold
Left, Right, Left, Hold, etc.

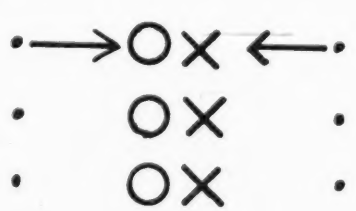
DANCE DIRECTIONS:

Introduction-Stand motionless

FIGURE I

Both lines advance toward center.

2 bamba steps (starting R, then L, then R, then (L)



Both lines move backward to place,
2 bamba steps (Starting R, then
L, then R, then L)

FIGURE II

Girls' lines advances to boys'
line. 8 bamba steps.
Girls' line backward to place.
8 bamba steps.

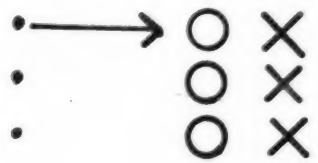


FIGURE III

Boys' line advance to girls' line.
8 bamba steps.
Boys' line, backward to place.
8 bamba steps.
(When the boys' or girls' line is
not moving, the bamba step is
done in place, continuously.)

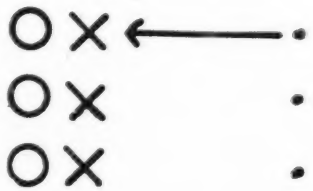


FIGURE IV

Both lines advance to center and
pass through, 8 bamba steps to
opposite side, and turn to face
center. (Right shoulder to
right shoulder with partner.)
Repeat - returning to original
place, 8 bamba steps.

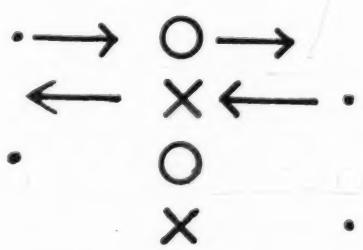


FIGURE V

Both lines advance to center with 4 steps. Partners circle each other (r shoulder to r, shoulder) - with 4 steps.
Continue to opposite lines in r steps.
Repeat - returning to original place (12 steps).

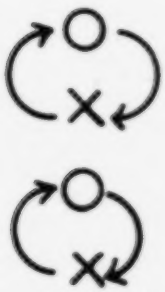


FIGURE VI

Both lines advance to center in 2 steps, then facing front in one long line, girl in front of partner.
Single line moves forward.
As dancers reach front of line, girls circle wide to their right, and boys circle wide to their left. 16 bamba steps.

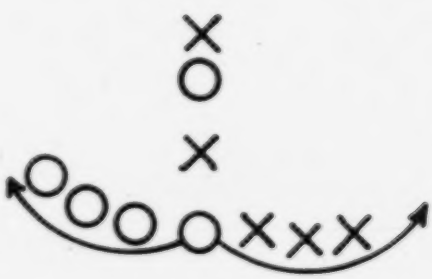


FIGURE VII

Partners meet, where back end of line was, and proceed forward side by side, girl on right side of boy. 18 bamba steps
18 bamba steps

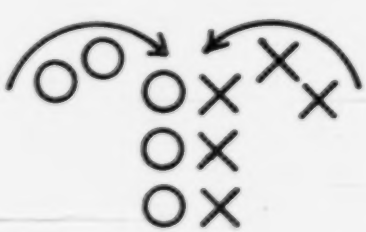


FIGURE VIII

Couples form a long single line, facing front, spread out side by side.

Method:

Couple 1 stops in middle,

Couple 2 moves to place at R,

Couple 3 moves to place at L,

Couple 4 moves to place at R,

Couple 5 moves to place at L,

Etc. . . . (see diagram)

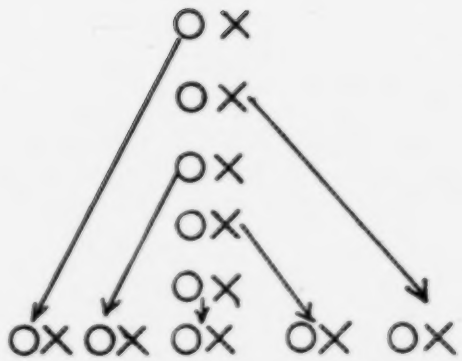


FIGURE IX

All face left and follow the leader in a serpentine column to the end of the recording.

CHIHUAHUA

Formation: Four lines of dancers, the outside columns composed of boys; the inside columns, girls. 6 to 8 in each line, and dancers several feet apart in all directions. Partners are facing at the beginning; girls' hands are handling their full skirts, boys' hands are clasped behind their backs.

DESCRIPTION:

FIGURE I

(Plucked violin solo)
Girl, The Boy Skip

Girls only dance; boys kneel on

L Knee, hands on hips, facing partner.

8 Skips in place, facing partner

8 Skips in place, facing back of room

8 Skips in place, facing away from partner

8 Skips in place, facing front of room

REPEAT above, this time boys skipping, girls kneeling.

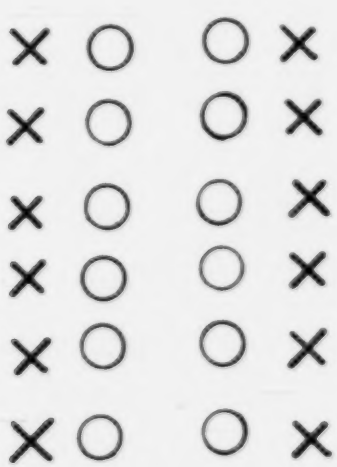


FIGURE II

(Bowed violin solo)
Slide Across Step

All stand and face front.

With 4 side-steps (side, close; side, close; side, close; side, close) partners change places, girls passing in front of boys and turning head to look at partners.

With 4 side-steps, return to place in same manner, moving in opposite direction.

Repeat.

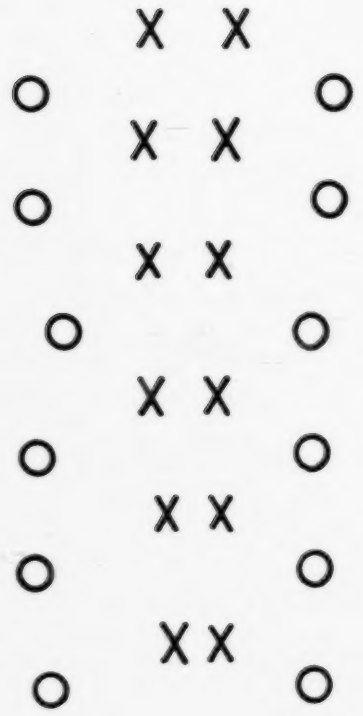


FIGURE III

(Plucked violin solo)
Chorus Skip

All skip in place, facing partner

All skip in place, facing back

All skip in place, facing away from partner

All skip in place, facing front

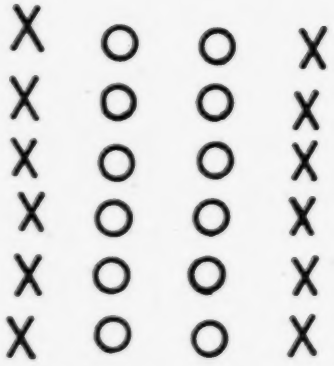


FIGURE IV

(Trumpet solo)
Follow the Leader

With 16 marching steps, starting R foot, each line follows front leader counter-clockwise, back along the column to the back; then turns and follows leader forward to starting position. (Each column does this independently of the others.)

REPEAT.

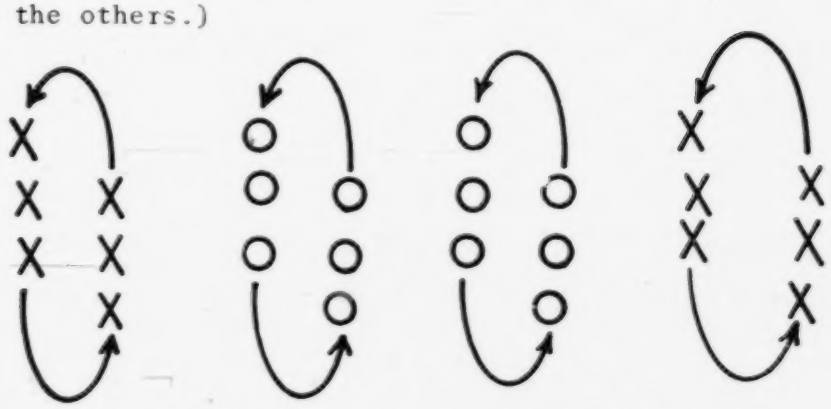


FIGURE V

(Piccolo solo)
Elbow Skip

Partners link R elbows, holding L hands high, and skip around each other.

Reverse, linking L elbows, holding R hands high, skipping around partner.

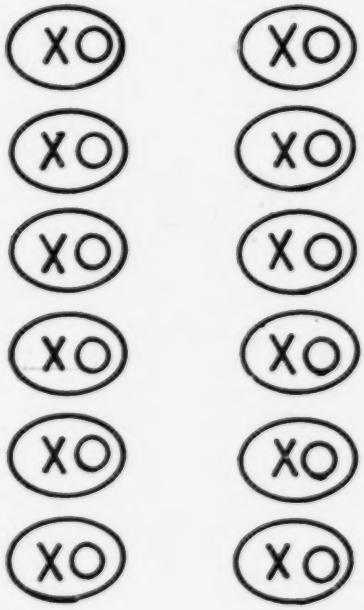


FIGURE VI

(Trumpet solo)
Arches

All couples form arches with inside hands. With 16 marching steps, the head couple leads other couples back through the arches. As each couple reaches the front they drop hands, and march back through the arches to original positions.

Drop hands and separate to be in position as at start of dance, swaying in place.

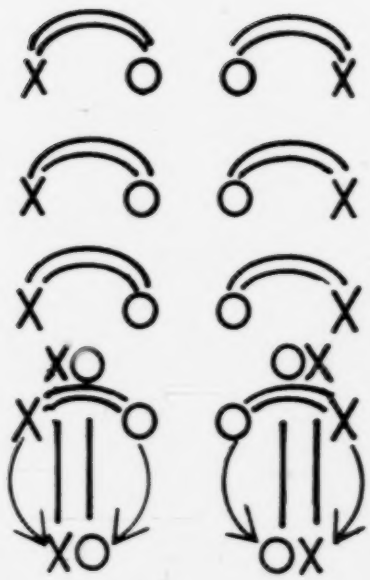


FIGURE VII

(Plucked violin solo)
Chorus Skip

Repeat Figure III. Chorus skip:

Facing partner

Facing back

Facing away from partner

Facing front

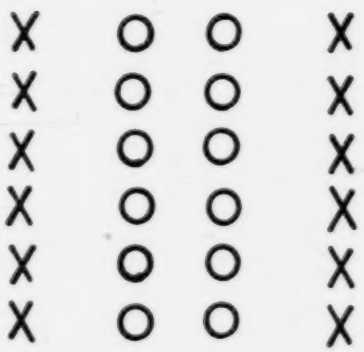


FIGURE VIII

(Bowed violin solo)
Slide Across Step

Repeat Figure II. Change places with partner and return. 4 slide steps one way, 4 back.

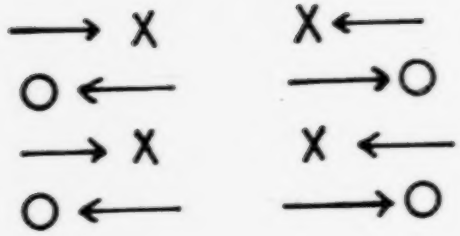


FIGURE IX

(Bowed violin solo)
Chorus Skip

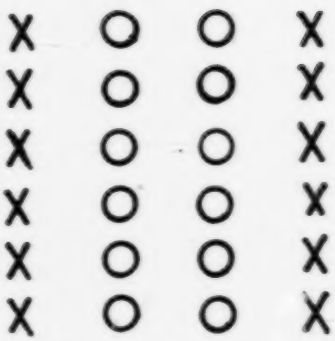
Repeat Figure III. Chorus skip:

Facing partner

Facing back

Facing away from partner

Facing front



EL ZORRITO QUE ENGAÑÓ AL LOBO

Había en el monte una cueva en la que vivían una zorra y su pequeño hijito el zorrito.

Cuando fue creciendo el zorrito empezó a sentir curiosidad por ver lo que había fuera de la cueva, pues él nunca había salido; pero siempre que intentaba salir estaba su mamá en la entrada de la cueva y no lo dejaba, pues le decía que había muchos animales en el bosque y que unos eran amigos y otros enemigos.

Pero el zorrito no sabía lo que quería decir enemigos, por eso su mamá le dijo que los enemigos eran todos los animales que eran capaces de hacerle alguna maldad o matarlo y le dijo que del principal animal que debería cuidarse era el lobo pues ése era su peor enemigo.

Pero pasaba el tiempo y el zorrito seguía creciendo, así que su mamá le dijo que podía salir pero que no se alejara mucho pues podía encontrarse al lobo y éste lo podría matar. Pero el zorrito todavía no sabía lo que era matar y su mamá le dijo que el lobo le enterraría los dientes en el cuello hasta destrozárselo y le haría mucho daño y ya nunca más volvería a su lado y ella se pondría muy triste.

Al principio el zorrito tuvo mucho miedo pero poco a poco se le fue pasando, así que decidió salir para conocer un poco. Pero al rato de estar afuera vio al lobo y le dio mucho miedo, así que entró corriendo a su cueva y todo asustado le contó a su mamá lo que había visto. Pero al día siguiente se volvió a encontrar al lobo pero esta vez no se pudo esconder, así que se le quedó viendo al lobo. Pero el lobo pensó en hacerle alguna

maldad al zorrito pero sabía que primero tenía que tratarlo como amigo, pues si no, le iba a tener miedo y se iba a echar a correr; así que le preguntó que si quería ser su amigo y el zorrito al principio se puso a pensar en lo que le había dicho su mamá, pero se daba cuenta de que el lobo no era tan malo como le decían, así que le contestó que sí.

Entonces el lobo lo invitó a ir de cacería pero le dijo que primero tenían que ir por una escopeta que tenía guardada en su cueva, así que los dos se fueron caminando. Al llegar a la cueva el zorrito se quedó afuera esperando y mientras esperaba se acercó a él un perro que los había visto caminar juntos, y le dijo que escapara ahorita que el lobo lo había dejado solo pero el zorrito le contestó que él era su amigo, y el perro le dijo que no confiara en el lobo pues le iba a ir muy mal. Entonces el zorrito se quedó pensando en lo que le había dicho el perro, pero ya no podía hacer nada pues el lobo ya regresaba con la escopeta. Después el lobo se puso a enseñarle cómo se manejaba la escopeta hasta que el zorrito aprendió, así que le dijo que ya podían ir de caza y que lo primero que matarían sería mosquitos, así que se fueron caminando hasta que se encontraron con un buey y le dice el zorrito al lobo que él podía ver un mosquito que estaba parado en la cola del buey, así que le disparó y dijo que le había dado en la pata y fueron acercándose al buey y le preguntaron que si había visto un mosquito que estaba herido en la pata, y el buey por seguirles la corriente, pues creyó que estaban jugando, les dijo que sí. Entonces dijo el zorrito que seguirían buscado y se fueron caminando, pero el lobo ya estaba cansado, así que nadamás estaba esperando que estuvieran sólos para poder matarlo, pero en eso el zorrito le gritó que no se

moviera, que había visto un mosquito sobre su lomo, así que le disparó, pero el lobo lo único que alcanzó a hacer fue brincar, así que el balazo le dio en la pata y se fue corriendo a esconder a su cueva y por muchos días estuvo encerrado sin salir ni atacar a ningún animal por pequeño que fuera.

Cuando el zorrito regresó a su cueva y le platicó a su mamá lo que había pasado, ella le dijo:

"Desde hoy puedes salir de la casa cuando quieras y puedes ir a donde quieras pues ya puedes andar solo por el bosque y ya sabes cuidarte."

LA DANZA DEL SOL

En una tribu de indios que vivían al oeste del Mississipi había una joven muy bonita que era el orgullo de toda la tribu. Esta muchacha se llamaba Soatsaki.

Cuando llegó el momento en que Soatsaki debía casarse, fueron muchos los jóvenes de su tribu que se acercaban a ella, pero el destino de esta muchacha no era casarse con alguno de los de su tribu.

Fue así que un amanecer cuando Soatsaki estaba dormida, bajó el Lucero de la Mañana que era el hijo del Sol y de la Luna y se llevó a la joven al cielo. Cuando Soatsaki despertó, quedó asombrada de lo que había por todas partes y creyó que estaba soñando pero entonces se le acercó el Lucero de la Mañana y le preguntó que qué le pasaba y ella le dijo que no sabía dónde estaba pues no conocía el lugar donde estaba y entonces él le contestó que estaban en la morada (casa) del Sol y de la Luna y que él la había traído para casarse con ella.

Pasó el tiempo y Soatsaki y Lucero de la Mañana se casaron y tuvieron un hijo al que pusieron por nombre Pequeña Estrella.

Ese día todos los habitantes del cielo la llenaron de regalos; el de la Luna fue una azada pequeña (daga) y le dijo que tenía el poder de cortar todo lo que quisiera sin ningún esfuerzo, pero la Luna le dijo que lo único que le prohibía cortar era una planta que crecía junto a su casa, que de lo contrario si la cortaba, un gran castigo caería sobre ella y sobre su hijo.

Un día le pregunta su esposo que por qué no la dejaban cortar esa planta y él le dijo que tal vez sería sólo para probar su obediencia.

Pero un día en que ella pasó junto a la gran planta, no resistió la tentación y la cortó. Sólo quedó un agujero por donde se podía ver la tierra y desde allí podía ver a los de su tribu; entonces empezó a aparecerse triste, pues tenía ganas de estar con ellos. Y así estuvo por varios días hasta que su esposo le preguntó que qué era lo que le pasaba y ella le contestó que nada, pues no quería que supiera que había desobedecido.

Pero un día, el Sol le dijo a Lucero de la Mañana que su esposa había desobedecido pero que los demás no se habían dado cuenta porque había puesto la planta en su lugar y que él lo había visto porque él cuida el cielo y la tierra. Que el castigo que iba a tener Soatsaki sería que ella y Pequeña Estrella volverían a la tierra; y así fué como un día los dos fueron regresados a la tierra envueltos en una piel de alce.

Al principio Soatsaki estuvo muy contenta de estar con los suyos pero después empezó a extrañar a su esposo. Así fué pasando el tiempo hasta que Pequeña Estrella creció y ya cuando Soatsaki sintió que se iba a morir mandó llamar a su hijo y le contó de quién era hijo y cómo habían llegado a la tierra.

Llegó el momento en que Pequeña Estrella quería casarse y se enamoró de la hija del jefe de la tribu, pero ella le dijo que sólo se casaría con él si le daba una prueba de que el Sol era su abuelo y él le prometió regresar con esa prueba.

Entonces Pequeña Estrella se fué caminando hasta donde se ocultaba el Sol pero llegó un momento en que ya no pudo caminar más pues había llegado hasta el mar. Sucedió que de repente apareció un rayo de color verde que venía desde el cielo, así que Pequeña Estrella cogió la piel de alce y se fué subiendo hasta

el cielo y al llegar junto al Sol éste le preguntó qué deseaba y Pequeña Estrella le explicó lo que quería. Al principio el Sol le dijo que se quedara allí con ellos pues ésa era su casa pero él no quiso pues dijo que había prometido volver y tenía que cumplir; pero que necesitaba probar de quién era hijo. Entonces el Sol le dió una flauta y unas plumas de cuervo y le dijo que empezara a tocar y así al momento que empezó a tocar, sus piernas comenzaron una extraña danza hasta que el Sol le dijo que ésa era la danza del sol y que todos deberían saber bailarla y que todos los años, durante ocho días, deberían bailar esa danza para honrar al Sol y que si no lo hacían, recibirían un castigo.

Pequeña Estrella le prometió que harían todo lo que él había dicho y fué así como bajó de la misma manera como había subido, pero esta vez fué a caer donde estaba la tribu y todos quedaron maravillados al ver cómo llegaba.

Poco tiempo después Pequeña Estrella y su mujer subieron al cielo a vivir con los suyos pero en la tierra se quedó la tribu, la cual cada año dedicaba 8 días para honrar al Sol con la danza que se les había enseñado.

HUITZILOPOCHTLI, GOD OF THE AZTECS

Far back in the dim beginnings of the world, the Aztecs had been promised mastery of the world by their great ancient Sun God Huitzilopochtli (WEE-tsee-loh-POHCH-tlee). According to Aztec belief this god was a mighty warrior. He fought the destructive forces of darkness--the stars, who were his brothers, and the moon, who was his sister. His daily struggle began at dawn, and in the evening he died, to be born anew the following day. At every sunset, he returned to the bosom of the earth, who was his mother, where he regained his strength in order to renew his daily struggle.

If Huitzilopochtli were conquered by his brothers and sister, darkness would fall upon the earth, and human existence would end. It was absolutely necessary, therefore, for him to be kept well-nourished and vigorous.

MEXICO'S CORN LEGEND

Mexico's corn legend says that when the gods first wanted to bring man into the world, they decided that they should not do so until they had prepared a food fit for him to eat. The great god Quetzalcoatl took on the task. He transformed himself into an ant and stole a precious kernel of corn. The grain it produced was excellent. The gods agreed that it would truly nourish human beings. And so they created the first man, and man has been nourished by corn ever since. Now when people say that the crusty white roll will eventually replace the corn tortilla which is the bread of the country, others laugh at the idea and say, "Man is meant to live on corn, just as the legend tells us."

QUETZALCOATL

-B. Walton

God of the wind and god of the flame,
Out of the volcano to us you came.
In the form of an ant you set out to find
A food for nourishing all of mankind.
Wise Quetzalcoatl, gentle and good,
You taught us of peace and of man's brotherhood.
Then you sailed away toward the rising sun
And we watched for your coming with every new dawn.

THE FEATHERED SERPENT

There are many legends about the origin of Quetzalcoatl. The Toltecs told how he was born in a flaming volcano. When he first appeared among their ancestors, his skin was light and fair, and he had blond hair. He wore a beard also, which was strange, for none of the Indian tribes of America ever had such hair on their faces. His name meant "feathered serpent." It came from the brilliant, long-tailed quetzal bird and the Toltecs' word for serpent, coatl. He lived among the people for many years as a great teacher. He taught them to offer snakes and insects on ceremonial altars instead of making human sacrifices. He is said to have taught them to weave cotton, carve stone, make pottery and mold metals. He hated wars and violence and tried to create a kingdom of happiness. He represented the longings of the people for peace, brotherly love, and health. The other gods of the Toltecs were jealous of Quetzalcoatl's work and tricked him so that he had to move away, but he did good works wherever he went. At the end of his wanderings he made a boat and sailed toward the rising sun but he promised to return in the year of what the Aztec calendar called the "1-Reed." By one of the most extraordinary coincidences of history, the year 1519, based on Aztec calculations, was the year of 1-Reed so it is no wonder that with the coming of Cortez from out of the east in 1519, Montezuma believed that Quetzalcoatl's prophesy had indeed been fulfilled.

EL GALLO Y LA PERLA

Pictures and Objects

rooster	pearls
hens	farm
straw	pearl jewelry

Un gallo se paseaba un día en una granja entre las gallinas. De repente vió algo brillante entre las pajas. --Ajá,--dijo el gallo, --eso es mío! Y pronto lo sacó de entre las pajas.

El gallo se había encontrado una perla que alguien había perdido. --Tal vez para el hombre serás un tesoro, --dijo el gallo, --pero yo mejor quisiera un grano de maíz que un cesto de perlas.

Moraleja: Las cosas de valor son para aquellos que sepan apreciarlas.

Preguntas:

¿Qué es una granja?

¿Cuál animal se paseaba por la granja?

¿Qué son pajas?

¿Qué se halló el gallo entre las pajas?

¿Qué es una perla?

¿Dónde se encuentran las perlas, en minas o en el mar?

¿Serán costosas las perlas? ¿Por qué?

¿Cuáles joyas están hechas de perla?

¿Podría un gallo usar la perla?

¿Podría el hombre usar la perla? ¿Cómo?

¿Qué podría hacer el hombre con la perla?

¿Qué es la moraleja de esta fábula?

LA ZORRA Y LAS UVAS

Pictures and Objects

fox grapes

orchard

Un día muy caliente de verano una zorra se paseaba por un huerto. De repente vió un racimo de uvas maduras. Estaba el racimo de uvas enredado sobre una rama muy alta de un árbol. --Eso es lo que yo necesito para calmar mi sed, --dijo la zorra.

Se reculó unos pasos, empezó a correr y brincó, pero no alcanzó el racimo de uvas. Se dió la vuelta, corrió otra vez y dió otro salto y no alcanzó el racimo de uvas. Dió varios saltos más pero no pudo alcanzar las uvas. Por fin, se dió la vuelta y con la nariz apuntada para arriba dijo: --Estoy segura que están agrias.

Moraleja: Es fácil despreciar lo que no se puede conseguir.

Preguntas:

¿Qué estación del año era?

¿Hacía calor o frío?

¿Dónde se paseaba la zorra?

¿Qué encontró la zorra enredado en una rama muy alta?

¿Qué quería calmar la zorra?

¿Alcanzó el racimo?

¿Qué dijo la zorra al no poder comer las uvas?

¿Cuál es la moraleja de esta fábula?

LAS DOS JAIBAS

Pictures and Objects

crabs

beach scene

Un día dos jaibas salieron de casa para pasearse en la arena. --Hija, --le dice la mamá a la jaiba pequeña, --caminas con tan poca gracia. --Debes acostumbrarte a andar derecha y no a menearte de lado a lado. --Pero mamá, --le contesta la jaiba, --póngame el ejemplo y yo lo seguiré.

Moraleja: El ejemplo es la mejor ley.

Preguntas:

¿Qué son jaibas?

¿Cuántas jaibas salieron de casa?

¿Andaban las jaibas cerca del agua?

¿Cómo saben Uds. que andaban cerca del agua?

¿Qué es la moraleja que nos enseña esta fábula.

LOS CONEJOS Y LAS RANAS

Pictures and Objects

rabbits
wild horses
frogs
forest scene
lake scene

Los conejitos vivían siempre con miedo porque los otros animales del monte los perseguían. Tan pronto como veían algún animal, corrían a esconderse.

Un día vieron muchos caballos broncos que venían hacia ellos. Los conejitos decidieron correr a un lago y ahogarse y ya quitarse de sufrir. Más al llegar a la orilla del lago vieron un grupo de ranas muy asustadas echándose al agua. --De veras, --dijo uno de los conejos, --no es el peligro tan grande como nosotros creíamos. Siempre hay alguien más con peores penas.

Moraleja: Siempre hay alguien con peores penas que las nuestras.

Preguntas:

¿Dónde vivían los conejitos?
¿Por qué tenían tanto miedo?
¿Qué hacían al ver cualquier animal del monte?
¿Qué pensaron hacer los conejitos al ver los caballos?
¿Qué se encontraron a la orilla del lago?
¿Cuál es la moraleja?

EL ZORRO Y LA CORNEJA

Pictures and Objects

crow

fox

cheese

Una vez un zorro vió a una corneja que llevaba un pedazo de queso en el pico. La corneja se detuvo en la rama de un árbol. El zorro pensó: --Yo quiero ese pedazo de queso. Entonces se acercó al árbol y le dijo a la corneja: --Buenos días, Señorita Corneja, ¡Qué brillantes sus ojos! Estoy seguro que su voz es más bonita que la de los pájaros.

La corneja levantó la cabeza y comenzó a cantar horriblemente. Al momento que abrió el pico, se cayó el queso al suelo. El zorro pronto levantó el pedazo de queso y le dijo a la corneja: --Esto era lo que yo quería . . . En cambio por el pedazo de queso, te daré este consejo. No te creas de lisonjeros.

Moraleja: No te creas de lisonjeros.

Preguntas:

¿Cuál animal vuela, la corneja o el zorro?

¿Cuál animal no vuela, la corneja o el zorro?

¿Qué llevaba la corneja en el pico?

¿Canta bonito la corneja?

¿Como logró el zorro quitarle el queso a la corneja?

¿Creen Uds. que podría engañarla otra vez?

¿Cuál es otro nombre que le damos a la corneja?

¿De qué color es la corneja?

EL BULTO DE VARAS

Pictures and Objects

old man

young men

bundle of sticks

Estaba un viejecito muy enfermo y llamó a sus hijos para darles unos consejos. Ordenó a los criados que le trajeran un bulto de varas. Luego le dijo al hijo mayor: --¡Quiébralo! El hijo mayor trató de quebrar el bulto de varas de varias maneras. Pero no pudo. Los demás hijos hicieron lo mismo, pero les fue imposible quebrar el bulto de varas.

--Ahora, --dijo el viejecito, --suelten las varas y cada uno coja un vara. --Cuando ya hicieron esto, --les dijo, --¡Ahora quiébrenlas! --Los hijos del viejecito, quebraron las varas con mucha facilidad. --¿Entienden lo que les enseñé? --les preguntó el viejecito. --Sí, papá, --contestaron los hijos. --Sí entendemos bien.

Moraleja: En la unión está la fuerza.

Prejuntas:

¿Qué le pasaba al viejecito?

¿A quién llamó?

¿Qué ordenó que le trajeran?

¿Qué le dijo al hijo mayor que hiciera?

¿Cuál de los hijos logró quebrar las varas?

¿Qué es la moraleja de esta fábula?

EL LEÓN Y EL RATONCITO

Pictures and Objects

small mouse
lion
hunters
rope

En cierta ocasión un ratoncito se paseaba sobre un gran león hasta que lo despertó. El león enojado cogió al ratoncito y estaba a punto de comérselo. -- Perdóname, gran rey, -- dijo el ratoncito. -- Perdóname esta vez y nunca lo olvidaré, tal vez algún día yo podré pagarte este favor. El león se rió al oir ésto y levantando su mano grande lo dejó ir.

Poco después el león fué atrapado. Los cazadores lo amarraron a un árbol mientran traían una carreta para llevarlo a una jaula. En eso pasó el ratoncito y vió a su amigo amarrado al árbol. Pronto corrió y mordió la cuerda que atrapaba al rey de las bestias, el león. ---Te lo dije, -- le dijo el ratoncito al león. -- Que un día yo te pagaría el favor.

Moraleja: Amigos pequeños pueden ser grandes amigos.

Preguntas:

¿Dónde se paseaba el ratoncito?
¿Cuál amimal es más grande, el león o el ratoncito?
¿Qué le pasó al ratoncito cuando despertó al león?
¿Se lo comió el león?
¿Por qué no se lo comió?
¿Creía el león que el ratoncito podría ayudarle?
¿Qué le pasó un día al león?

¿Qué fueron a traer los cazadores?

¿Cómo le ayudó el ratoncito al león?

¿Tiene uno que ser grande de cuerpo para ayudar a otro?

¿Puede un niño pequeño ayudar a una persona grande?

EL BURRO EN PIEL DE LEÓN

Pictures and Objects

donkey
lion's skin
hunters
fox

Una vez, un burro se encontró la piel de un león. Los cazadores habían dejado la piel sobre una tabla para que se secara con el calor del sol. El burro se envolvió en la piel del león y se fué para su pueblo. La gente y los animales que vieron al burro venir comenzaron a correr. El burro se puso muy contento y comenzó a rebuznar. --¡Pobre burro! Toda la gente y todos los animales lo oyeron y se volvieron al pueblo. Lo peor fué que su dueño vino y le dio una paliza por haber asustado a la gente. La zorra se le acerco y le dijo:
--Yo te conocí por la voz!

Moraleja: La ropa buena disfraza pero las palabras descubren al tonto.

Preguntas:

¿Cómo es la piel del león?

¿Quién se halló la piel del león?

¿Qué hizo el burro con la piel del león?

¿Qué hicieron los animales y la gente cuando vieron al burro con la piel del león?

¿Cómo descubrieron que no era león?

¿Qué dijo la zorra?

¿Cuál es la moraleja?

EL HIJO DEL PASTOR

Pictures and Objects

shepherd

sheep

wolf

Vivía hace muchos años un pastorcito que cuidaba sus borregas al pie de la montaña a la orilla de un gran bosque. Se aburría porque estaba tan solo y triste todo el día. Luego pensó: --Voy a causar un alboroto para que venga la gente para acá.

Empezó a correr y a gritar: --¡Viene el lobo, viene el lobo! La gente del pueblo salió corriendo para ayudarle. Algunos se quedaron un largo rato visitando con el pastorcito. Le dió tanto gusto que a los pocos días volvió a gritar: --Viene el lobo, viene el lobo! Otra vez la gente vino a ayudarle.

Poco después, de veras salió el lobo del bosque. El pastorcito pronto corrió y gritaba: --¡El lobo, el lobo! Esta vez la gente del pueblo ya no le creyó porque ya les había engañado dos veces.

El lobo comió hasta estar satisfecho y luego se retiró. El pastorcito se quejó que la gente no le había ayudado cuando los había necesitado. Un viejecito del pueblo le dijo: --A un embustero no se le cree aunque diga la verdad.

Moraleja: A un embustero no se le cree aunque diga la verdad.

Preguntas:

¿Qué es un pastorcito?

¿Qué cuidaba este pastorcito?

¿Estaba algre o triste?

¿Por qué estaba triste?

¿Qué plan usó para atraer a la gente?

¿Cuántas veces engañó a la gente?

¿Qué pasó la tercera vez?

¿De dónde salió el lobo?

¿Qué se comió el lobo?

¿Cuál es la moraleja?

LOS ZAPATITOS ROJOS

Hace mucho tiempo existieron unos zapatitos rojos. Estos zapatitos habían vivido en una tienda de zapatos por mucho tiempo. "Esto no es divertido," dijo uno de los zapatitos rojos. "Yo quiero correr," dijo el otro zapatito rojo. Así pues salieron corriendo de la tienda. Corrieron calle abajo, zapateando, zapateando, zapateando. Los zapatitos vieron una gallina pinta.

"¡Alto, ahí!" gritó gallina Pinta. "Yo quiero usarlos a ustedes." De un salto se puso los zapatos rojos. "Ahora, ¡a escarbar!" dijo gallina Pinta. "Nosotros no podemos escarbar," dijeron los zapatitos rojos. "Entonces yo no puedo usarlos a ustedes," dijo gallina Pinta. "¡Váyanse de aquí!" Los zapatitos rojos siguieron corriendo. Corrieron y corrieron, zapateando, zapateando, zapateando.

Los zapatitos rojos vieron a pata Parda. "¡Alto ahí!" gritó pata Parda. "Yo quiero usarlos a ustedes." De un salto se puso los zapatitos rojos. "Ahora, ¡a nadar!" dijo pata Parda. "Nosotros no podemos nadar," dijeron los zapatitos rojos. "Entonces yo no puedo usarlos a ustedes," dijo pata Parda. "¡Váyanse de aquí!" dijo pata Parda. Los zapatitos rojos siguieron corriendo. Corrieron y corrieron, zapateando, zapateando, zapateando.

Los zapatitos vieron a perro Nerón. "¡Alto ahí!" dijo perro Nerón. "Yo quiero usarlos a ustedes." De un salto se puso los zapatitos rojos. "Ahora, a correr!" dijo perro Nerón. "Solamente somos dos," dijeron los zapatitos. "Ahora tú necesitas cuatro zapatos." "Entonces yo no puedo usarlos a ustedes," dijo el

perro Nerón. "¡Váyanse de aquí!" Así pues los zapatitos rojos siguieron corriendo. Ellos corrieron y corrieron, zapateando, zapateando, zapateando.

Ellos vieron a una niñita. Estaba descalza. La niñita lloraba. Los zapatitos cruzaron de un salto la distancia entre ellos y la niñita. Ella los vió y dejó de llorar. "¿Nos usarás?" preguntaron los zapatitos rojos. "Correremos por ti." "¿Correrán a la escuela?" preguntó la niñita. "Sí," contestaron los zapatitos rojos. "Correremos hacia la escuela todos los días." "Gracias, gracias!" dijo ella. "Ahora puedo ir a la escuela."

Entonces los zapatitos rojos fueron felices. La niñita fué feliz. Todos corrieron hacia la escuela, zapateando, zapateando, zapateando.

EL CABALLERO DE LA CALABAZA

Tell the following story as mysteriously and entertainingly as possible.

Ésta es la historia del Caballero de la Calabaza (SHOW THE OUTLINE SKETCH OF THE CABALLERO WHICH YOU HAVE COLORED.) Es un señor muy raro. (SHAKE YOUR HEAD OVER HIS STRANGE WAYS. GO OVER TO THE CALENDAR AND POINT AS YOU CONTINUE.) En el mes de octubre siempre va de visita. Este año va a visitar a una viejecita que vive en una casa situada en un bosque. ¿Quién más vive en una casa situada en un bosque? (WAIT FOR AN ANSWER.) Eso es, niños. Los tres osos viven en una casa situada en un bosque.

Pero esta viejecita vivía sola en su casa en el bosque. Se pasaba la vida solita, hilando *(spinning), esperando que alquien viniera a visitarla. Siempre espera y espera que alquien venga. No tiene miedo de estar solita, solita, pero está triste porque siempre está tan solita.

Una noche en el mes de octubre, esta viejecita estaba sentada delante de la chimenea hilando, hilando, cuando oye (HAND BEHIND YOUR EAR) un ruido raro...pás, pás, pás...

--¡Ay de mí! ¿Qué pasa?--dice la viejecita.

(IN THE FOLLOWING PUT EACH PART OF THE BODY OR CLOTHING ON THE FLANNEL BOARD AS YOU TELL WHAT HAPPENS).

U-u-u-u-u hace el viento.

Se apaga la luz.

Y entran dos pies, que se ponen sobre la chimenea.

--Ah--dice la viejecita. Mira los pies, pero se queda sentada y sigue hilando, hilando cuando...

U-u-u-u-u hace el viento.

Se apaga la luz.

Y entran dos piernas cortas, que se ponen sobre los pies que están sobre la chimenea.

--Ah--dice la viejecita. Mira las piernas cortas, pero se queda sentada y sigue hilando, hilando cuando...

U-u-u-u-u hace el viento.

Se apaga la luz.

Y entran unos pantalones rojos, que se ponen sobre las piernas, que están sobre los pies que están sobre la chimenea.

--Ah--dice la viejecita. Mira los pantalones rojos, pero se queda sentada y sigue hilando, hilando cuando...

U-u-u-u-u hace el viento.

Se apaga la luz.

Y entra una camisa negra con mangas largas que se pone sobre los pantalones rojos que están sobre las piernas que están sobre los pies que están sobre la chimenea.

--Ah--dice la viejecita. Mira la camisa negra con mangas largas, pero se queda sentada y sigue hilando, hilando cuando...

U-u-u-u-u hace el viento.

Se apaga la luz.

Y entran dos manos largas que están en la camisa negra que está sobre los pantalones rojos que están sobre las piernas que están sobre los pies que están sobre la chimenea.

--Ah--dice la viejecita. Mira las manos enormes y se levanta y dice, ahora sí, ahora sí viene la cabeza.

U-u-u-u-u hace el viento.

Se apaga la luz.

Y entra una cabeza redonda.

--¡Ajá!--dice la viejecita...Es la noche de las brujas, los gatos negros y las calabazas. Dígame Sr. Caballero de la Calabaza, ¿para qué tiene los pies tan grandes?

--¡Para marchar! ¡Para marchar!

--¿Para qué tiene las piernas tan cortas?

--¡No sé! ¡No sé!

--¿Por qué lleva usted pantalones rojos?

--¡Porque me gustan! ¡Porque me gustan!

--¿Por qué lleva usted una camisa negra con mangas largas?

--¡Porque es la noche de las brujas, de las brujas!

--¿Para qué tiene las manos tan enormes?

--¡Para trabajar! ¡Para trabajar!

--¿Para qué tiene la cabeza tan redonda?

--Ay de mí. Ay de mí. ¡Es una calabaza! ¡Es una calabaza!

--Pobrecito--dice la viejecita--pobrecito, con la cabeza de una calabaza y las manos enormes y la camisa negra y las mangas largas y los pantalones rojos y las piernas cortas y los pies tan largos. ¿Por qué ha venido?

--Para llevármela a usted. Es noche de brujas. ¡Vamos! ¡Vamos!

--No, no voy con usted--dice la viejecita--y comienza a hablar rápidamente diciendo:

--Fuera de aquí. ¡Váyanse pies grandes! (HERE TAKE AWAY EACH PART OF THE BODY OR CLOTHING AS MENTIONED).

--¡Váyanse piernas cortas!

--¡Váyanse pantalones rojos!

--¡Váyanse manos enormes!

--¡Váyanse mangas largas y la camisa negra!

--¡Pero la cabeza no!

(HERE PUT THE CIRCLE FOR THE HEAD DOWN ON THE TOP OF THE LINE THAT INDICATES THE MANTELPIECE, PRETEND TO PUT THE CUT-OUT OF A CANDLE INSIDE IT, THEN ADD CUT-OUT FOR EYES, NOSE, AND MOUTH AS YOU MENTION THEM IN THE STORY).

La viejecita pone la cabeza en la chimenea. Busca una vela. Pone la vela encendida dentro de la calabaza.

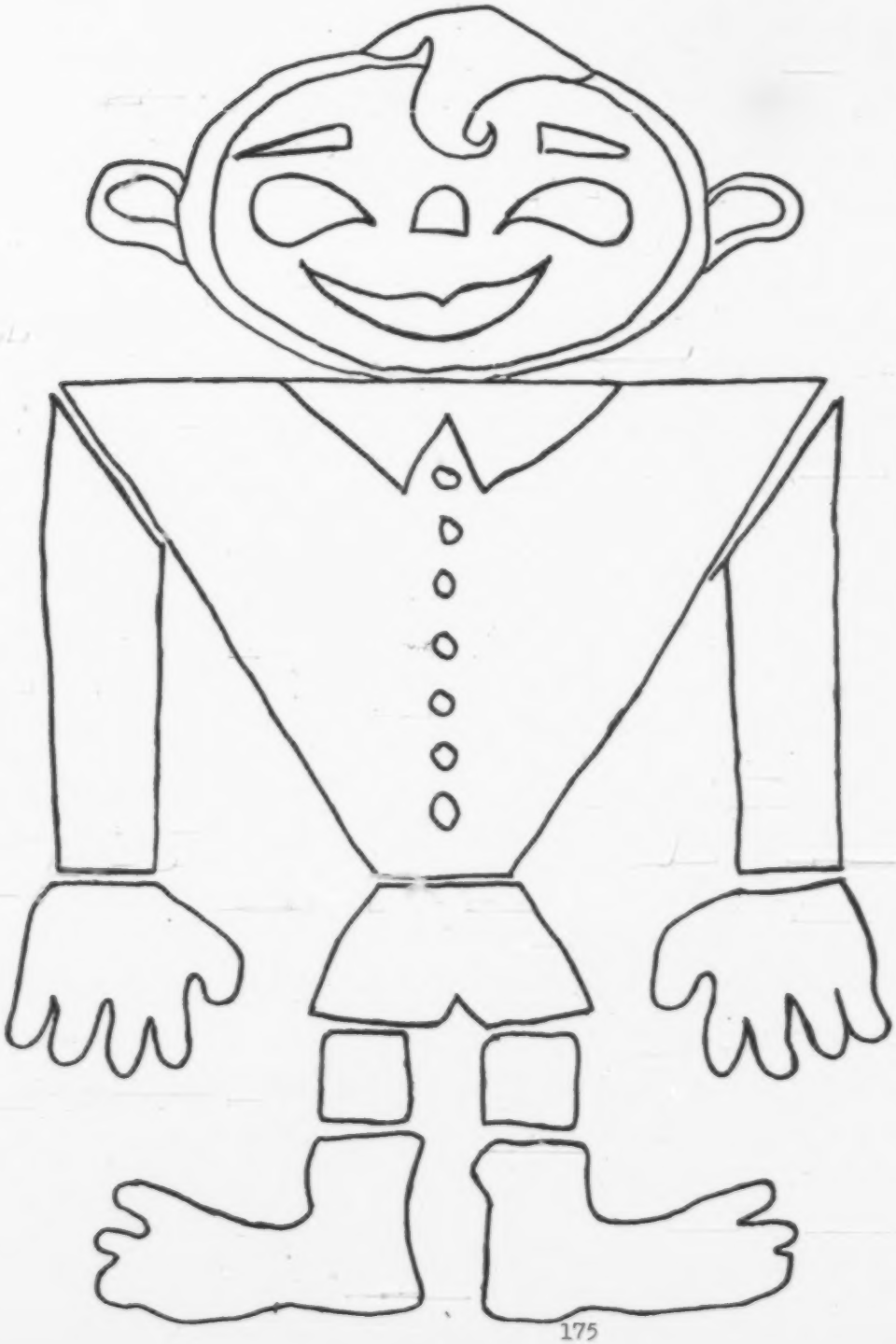
Con la luz se ven los ojos, la nariz, y la boca del Caballero de la Calabaza. Y según esta historia, así empezó la costumbre de los jack-o-lanterns para celebrar el 31 de octubre, fiesta que se llama Halloween en inglés.

Y esto es lo que pasó cuando el Caballero de la Calabaza fué de visita en el mes de octubre.

Perdió la cabeza completamente, pero nosotros la usamos cada 31 de octubre para la fiesta de Halloween.

El caballero de la calabaza

(Flannel board Story) (Completed figure)



EL POLLITO

Esta es la historia de un pollito, un pollito bonito y gracioso. Un día este pollito tenía mucha hambre. Fué al jardín para buscar algo que comer. Buscaba algo bueno por todas partes. Encontró un gusano. Al pollito le gustan mucho los gusanos.

(ASIDE TO YOUNGSTERS: "¿LES GUSTAN A USTEDES LOS GUSANOS, NIÑOS?" POINT TO WORM. CHILDREN: "¡OH NO, SEÑORITA!")

Al pollito sí le gustan los gusanos. El pollito estaba muy ocupado comiendo el gusano cuando una hoja, una hoja muy grande, una hoja inmensa, le cae en la cabeza. El pobre pollito tenía miedo. Creía que el cielo se estaba cayendo. Y corrió gritando: (RUN FINGERS AROUND THE DESK OR TABLE TOP, OR WAVE ARMS UP AND DOWN AS CHICKENS DO THEIR WINGS WHEN RUNNING).

--¡Pío, pío, pío, pío! ¡Mamacita! ¡Mamacita! ¿Dónde estás, mamacita?

--Clo, clo, clo, clo, Aquí estoy, hijo mío, dice la gallina, la madre del pollito. ¿Qué pasa?

--¡El cielo se está cayendo! (RAISE BOTH ARMS AND POINT TO THE CEILING. DROP ARMS ON CAYENDO.)

--¿Cómo lo sabes, hijo?

--Lo ví con mis propios ojos y un pedazo me cayó ¡pum! sobre la cabeza! (INDICATE EYES WITH BOTH FOREFINGERS, AND ON PUM, TAP THE TOP OF YOUR HEAD).

--¡Corramos! gritó la gallina, ¡Corramos! ¡Corramos! (USE EITHER OF THE ACTIONS SUGGESTED ABOVE AND REPEAT EACH TIME)

--¡Pato! ¡Pato! ¿Dónde estás, Pato?

--¡Cuac, cuac, cuac, cuac! Aquí estoy gallina. ¿Qué pasa? ¿Qué pasa?

--¡El cielo se está cayendo! (SEE ABOVE, SAME ACTION EACH TIME)

--¿Cómo lo sabes, gallina? (HEAD ON ONE SIDE, DOUBTING LOOK).

--Me lo dijo el pollito. (GESTURE OF POINTING TO EL POLLITO).

--¿Cómo lo sabes, pollito?

-- Lo ví con mis propios ojos y un pedazo me cayó ¡pum! sobre la cabeza. (SEE ABOVE AND REPEAT GESTURES EACH TIME).

--¡Corramos! grita el pato ¡Corramos! ¡Corramos!

--¡Ganso! ¡Ganso! ¿Dónde estás, ganso?

--¡Juanc, juanc, juanc, juanc! Aquí estoy, pato. ¿Qué pasa? ¿Qué pasa?

--¡El cielo se está cayendo!

--¿Cómo lo sabes Pato? (HEAD ON ONE SIDE, DOUBTING LOOK--REPEAT EACH TIME SPEECH IS USED)

--Me lo dijo la gallina. (GESTURE OF POINTING TO THE NEXT ONE, PASSING ON THE QUESTION EACH TIME.)

--¿Cómo lo sabes, gallina?

--Me lo dijo el pollito.

--¿Cómo lo sabes, pollito?

--Lo ví con mis propios ojos y un pedazo me cayó, ¡pum! sobre la cabeza.

--¡Corramos! grita el ganso, ¡Corramos! ¡Corramos!

--¡Guajolote! ¡Guajolote! ¿Dónde estás, guajolote?

-- ¡Gaubul, gaubul, gaubul, gaubul! Aquí estoy, ganso. ¿Qué pasa? ¿Qué pasa?

--¡El cielo se está cayendo!

--¿Cómo lo sabes, pato?

--Me lo dijo la gallina.

--¿Cómo lo sabes, gallina?

--Me lo dijo el pollito.

--¿Cómo lo sabes, pollito?

--¡Lo ví con mis propios ojos y un pedazo me cayó ¡pum! sobre la cabeza.

¡Corramos! grita el guajolote ¡Corramos! ¡Corramos!

--¡Zorra! ¡Zorra! ¿Donde estás, zorra?

--¡Grr, grr, grr, grr! Aquí estoy, guajolote. ¿Qué pasa? ¿Qué pasa?

--¡El cielo se está cayendo!

--¿Cómo lo sabes, ganso?

--Me lo dijo el pato.

--¿Cómo lo sabes, pato?

--Me lo dijo la gallina.

--¿Cómo lo sabes, gallina?

--Me lo dijo el pollito.

--¿Cómo lo sabes, pollito?

--¡Lo ví con mis propios ojos y un pedazo me cayó ¡pum! sobre la cabeza.

La zorra piensa un momentito y entonces dice:

--No tengan ustedes miedo. (STRIKES A POSE) Yo les salvaré. (POINT TO HIMSELF) Vengan a mi cueva. Vengan conmigo. (MOTIONS OR BECKONS THE ANIMALS TO COME)

El pollito, la gallina, el pato, el ganso y el guajolote siguen a la zorra. Los animales llegan a la cueva. La zorra dice:

--Pasen ustedes. Pasen ustedes. Esta es su casa. (BOWS AND WAVES EACH ONE IN)

El pollito, la gallina, el pato, el ganso y el guajolote dicen:

-- ¡Muchas gracias! ¡Con permiso! y entran en la cueva de la zorra. ¡ Y fíjense ustedes! La zorra, este animal cruel, se come al pollito; la zorra se come a la gallina; la zorra se come al pato; la zorra se come al ganso y la zorra se come al guajolote. ¡Pobres animales!

(IF YOU WISH, MAKE THE NOISES OF EACH OF THE ANIMALS WITH A CUT-OUT TO INDICATE WHEN THE EATING BEGAN)

Y después de comer a todos los animales esta zorra tan cruel y tan mala sale de su cueva y dice:

--Mmm ¡Qué buena comida! (WIPES MOUTH AS AFTER A GOOD MEAL AND GRIMACES WITH A WICKED SMILE).

MEXICAN
HISTO-WALL

MEXICAN HISTO-WALL

1540

Native Mexicans accompanied the earliest Spanish conquistadors as guides and interpreters in Texas. Members of the many Indian groups of Mexico had quickly intermarried with the Spanish. Their offspring served as soldiers with Spanish forces exploring Texas.

1544 Father Juan de Padilla

Father Juan de Padilla first came to the Texas plains with Coronado; seeking Gran Quivira--the Seven Cities of Gold. Instead of returning to Mexico, Padilla, along with two Mexican Indians, Lucas and Sebastian, remained to do missionary work in Quivira, believed by some to have been in the Texas panhandle. Two years later, Father Padilla was killed by hostile Indians on an expedition into the wilderness. A monument to him stands in Ellwood Park, Amarillo.

1598 Juan de Oñate

From an illustrious Mexican family, Juan de Oñate was married to a direct descendant of Montezuma and of Cortez. Oñate led an expedition of conquest into Texas, planning to remain as governor of the new provinces. The expedition reached the Rio del Norte on April 30, 1598. He claimed the lands in the name of Philip II, calling them the Kingdom of New Mexico, and giving El Paso del Norte its name. Crossing into Texas near present Socorro, Oñate's goal was to claim lands far to the north, and west to the Gulf of California.

1630 Father Antonio de Arteaga

A Mexican priest, Father Antonio de Arteaga was a graduate of the University of Mexico and founder of the Mission of Senecu in New Mexico. In 1630, he began christianizing the Indians of the El Paso area. With Father Garcia de San Francisco, he undertook the building of the first mission, Our Lady of Guadalupe. Although the mission was actually located in Juárez, it was the forerunner of the religious and civil settlements of the Texas side.

1686 Alonso de León

Alonso de León made five attempts to explore and colonize Texas from 1686 to 1690. When he became governor of Coahuila, he sent an Indian named Augustín to Texas in search of allies against the Toboso Indians. Augustín brought back news of a Frenchman, who had become an Indian chief, and De León set out on an expedition to find him. He crossed the Rio Grande on April 1, 1689, and on the twenty-second found the ruins of Fort St. Louis. Owing to adverse weather, he returned. De León wanted to establish a line of forts, but Spanish officials decided that missions would be better and cheaper. In 1690, he entered Texas for the fifth time. This time Father Damian Massanet accompanied him and established San Franciso de los Tejas, the province's first Spanish mission.

1722 La Villita

Once the site of an Indian village, La Villita or "Little Village" was a small settlement outside the walls of the Presidio of San Antonio de Bexar. Occupied by the families of soldiers at the Presidio, the residential district soon became a mixture of Mexican, Italian, German, French, Negro and Swiss families. It served as a haven for refugees from East Texas who fled the Casas Revolution. La Villita has now been restored, and the houses reflect the Indian, Spanish, and Mexican culture of the Southwest.

1729 Gil Antonio Ybarbo

Gil Antonio Ybarbo, born at Los Adeas in the province of Texas, became spokesman for a group of discontented East Texas settlers. When the Marquis de Rubí recommended the abandonment of the presidios and missions of East Texas, the settlers were given the choice of moving to San Antonio or to the Rio Grande. Ybarbo petitioned the Spanish government, and the settlers were allowed to move to the Trinity River and found the town of Bucareli, in which is now Walker County. When that settlement was abandoned, Ybarbo helped rebuild Nacogdoches. Ybarbo served as lieutenant governor and civil and military captain of militia. He was accused of smuggling, and although cleared, was forbidden to return to Nacogdoches. Exiled to Louisiana, he was allowed by Spanish authorities to return to Nacogdoches a few years later.

1746 Christóbal and Ignacio de Los Santos Coy

Mission schools had been established at San Francico de los Tejas in East Texas as early as 1690. The first Texas non-mission school was founded in 1746 at San Fernando de Bexar by Don Christóbal de los Santos Coy. It was a joint project--

the Church furnished the buildings, the people maintained the school, and the government gave Don Christóbal the land of his choice. Ignacio de los Santos Coy, a native of Texas, and probably the son of Christóbal, became sacristan and taught at the school. In 1789, another school was organized in San Antonio by Don José Francisco de la Mata, a Mexican born in Saltillo. Although several others were organized before 1836, the lack of an organized system of education was one of the major complaints registered by the leaders of the Texas Revolution.

1755 Juan Antonio Vidaurri

Juan Antonio Vidaurri, along with José Vásquez Borrego, owned the land on which the town of Nuestra Señora de Dolores was built. Located about thirty miles below the present city of Laredo, it was the first Mexican settlement in present Texas. In 1755, the population of the villa was approximately one hundred. In 1821 the two founding families were driven from their land for being in sympathy with revolutionary elements, but returned and claimed clear title in 1828. Dolores was destroyed by Indians in 1850 and never rebuilt. Although the Vidaurri heirs still own the land, all that remains of the original settlement are ruins of houses, church, and a fort.

1755 Tomás Sánchez de La Barrera y Gallardo

Laredo was established in 1755, when Tomás Sánchez de la Barrera y Gallardo was granted permission to form a settlement. By 1789 the population was over seven hundred, and it had become a crossroad to and from Mexico. The citizens, however, considered themselves part of Coahuila as late as 1846. Until 1796, Sánchez completely controlled the town. He held the position of alcalde (mayor) and of chief justice for over forty years. An important contribution to Texas was his role as one of its original cattlemen.

1785 Pedro Huízar

Sculptor of the Rose Window of San José Mission, Pedro Huízar was a man of legend and romance. He left a considerable mark on the missions of Central Texas for his work as surveyor of the missions of La Bahía, Nuestra Señora del Rosario, San Antonio de Valero, San Francisco de la Espada, San José y San Miguel de Aguayo, and Nuestra Señora de la Purísima Concepción. It is for this work as the sculptor of the Rose window that he is best known. According to legend, after the death of his first wife, Huízar fell in love with a beauty named Rosa. She died, and Huízar, inconsolable, dedicated himself to designing the mission window in her memory.

1801 Antonio Leal

Born in 1750 in San Antonio, Antonio Leal led a comparatively uneventful life until 1790, when he met the filibuster and adventurer, Phillip Nolan. Leal and his wife, Gertrudis de los Santos, owned the ten-league grant on which the town of San Augustin was to be built. When he went into business with Phillip Nolan--capturing and selling mustangs--they used this land as a pasture. The Spanish government became suspicious of Nolan, believing that he was not only selling horses to the Anglos, but also was mapping Spanish territory. Nolan was killed, his men captured and Leal and his wife were arrested as accomplices. They were prosecuted in one of the most famous trials in Texas history and deported to San Antonio.

1810 Don Miguel Hidalgo

The voice of Don Miguel Hidalgo y Costilla was the Liberty Bell of Mexico. The ring of his famous "grito" (cry) for freedom was to toll the death of Spanish domination in Mexico. Priest for thirty years, revolutionary leader for one--Hidalgo was to change the structure of the Western World. Spain's control over her colonies had been loosening for two hundred years. In 1810, she had internal problems. A restive populace in Mexico under guise of support for their Spanish king, formed groups actually revolutionary in nature. Hidalgo became the symbol of the movement when h[illegible]nd a group of revolutionary leaders seized the prison in Dolo[illegible]es Within a year, the Spanish forces had defeated him, [illegible]d Padre Hidalgo was dead. However, his movement for independence was to inspire other revolutionists, until Mexico, including Texas, was free. The name of the Texas town of Goliad is an anagram for Hidalgo.

1811 Juan Bautista de Las Casas

While Padre Hidalgo was initiating insurrection in Mexico, Juan Bautista de las Casas was plotting with a group of army officers to overthrow Spanish rule in Texas. What is termed the Casas Revolution was actually a coupd'etat in which Governor Salcedo and Lieutenant Colonel Herrera were placed under arrest at San Antonio. Casas was appointed governor of the province by the followers of Hidalgo. Casas, however, proved unpopular in San Antonio. He was taken to Monclova, tried for treason and executed.

1811 Juan Manuel Zambrano

Born in San Antonio in 1772, Juan Manuel Zambrano was a man of tremendous vitality, with an independent, flamboyant nature. While a subdeacon of the church, he was exiled to Mexico City in 1807 by Governor Salcedo, after complaints from the citizens of San Antonio against his "agressive acts." Apparently not

one to hold a grudge, Zambrano came to Salcedo's aid when Salcedo was arrested by Casas. (Father Zambrano had returned to San Antonio just in time to become embroiled in the Casas Revolution in 1811). He organized the successful counterrevolution against Casas and released both Salcedo and Herrera. Later, he again fell out of favor and was exiled to Mexico City over a gambling debt, but refused to go. The flamboyant cleric was feared in San Antonio, but demonstrated the more constructive side of his character by establishing a non-mission school at La Bahía.

1812 Bernardo Gutiérrez de Lara

The Casas Revolution failed to free Texas from Spanish rule. A more important attempt--the Gutierrez-Magee Expedition--was made in 1812. Bernardo Gutiérrez de Lara was born in 1774 in what is now Guerrero, México. An ardent follower of Miguel Hidalgo, he was the first representative of the revolutionary Mexican government to reach Washington, seeking aid. Gutiérrez secured what he felt to be approval from the United States for an invasion, using Texas as a base for his activities. He organized an expedition with Augustus Magee, a West Point graduate. Under the banner of "The Republican Army of the North," adventurers of many nationalities joined in the effort to overthrow the Spanish. The Expedition marched across Texas, quickly defeating small garrisons at Nacogdoches, La Bahía, and San Antonio. They met with little opposition until Magee died and Governor Salcedo and thirteen Spanish officers were mercilessly slaughtered; United States support was withdrawn when Gutiérrez formed a government of his own, with its own flag, Constitution, and Declaration of Independence and his followers quarrelled among themselves. Gutiérrez withdrew and was replaced as president-protector by José Alvárez de Toledo. The forces of the Republic fell into an ambush set by the Spanish general Arredondo, and were defeated. Only a few survivors escaped to the United States. The first Republic of Texas ended.

1820 José Félix Trespalacios

Active in the movement for Mexican independence, José Félix Trespalacios led a hectic career. In New Orleans he met James Long, who had ideas of freeing Texas from Spanish rule, establishing a liberal government, and encouraging Anglo-American settlement. Long marched to Nacogdoches in the second attempt to "liberate" Texas. Driven out, Long returned a year later and captured La Bahía. When Long heard of Mexico's successful bid for independence, he sent Trespalacios with Ben Milam to bargain with Iturbide and lead an expedition to Texas. Trespalacios and Milam were imprisoned in Vera Cruz, and Long in Monterrey. When they finally were released and united in Mexico City, Long was mysteriously shot. Trespalacios was

named colonel of cavalry by Iturbide and appointed governor of Coahuila y Texas. He served from 1822 to 1823, and Austin's colony was divided into the Colorado and Brazos districts during his office. Trespalacios later returned to Mexico to serve in the National Congress.

1821 Augustín de Iturbide

In 1821, Mexico was divided against itself, with strong elements desiring independence. Spain, herself, was in political turmoil. Colonel Augustín de Iturbide, a Mexican who supported the conservative, loyalist forces, dreamed of a united Mexican Empire. After temporarily quelling the revolutionaries, he felt the time had come to put his plan into effect. The Plan de Iguala, decreed by Iturbide's forces, was to make Mexico independent from Spain, with a titular monarch of her own. The Congress selected Iturbide as Constitutional Emperor of Mexico. He was a despotic ruler; his reign short and unhappy. Revolutionary forces rose against him, he was exiled, and later executed. However, his influence was felt in Texas. Iturbide granted to Moses Austin the decree which enabled him to bring in the first Anglo-American settlers. He also set the pattern for future dictators of Mexico--Bustamente and Santa Ana--who were to alienate Texas settlers.

1824 Antonio López de Santa Ana

Antonio López de Santa Ana rose from the ranks of the Mexican Army to serve eleven times as President of Mexico. When he first came to power, he was an ardent supporter of the Constitution of 1824. The Texans hoped for a republican form of government, and backed Santa Ana as head of the nation. Stephen F. Austin went to Mexico City in 1833 to present their petitions. Santa Ana would not agree to separate Texas from Coahuila, and he had Austin imprisoned. Santa Ana dissolved the Mexican Congress, refused to abide by the terms of the Constitution of 1824, and declared himself dictator. He felt that the Texans had too much power and land. When William Barret Travis and his group at Anahuac refused to pay import duties, Santa Ana sent his brother-in-law, Martin Perfecto de Cos, to Texas to collect. At the Siege of Bexar in 1835, Ben Milam and his men forced Cos to retreat to Mexico City. General José Urrea marched to Goliad and Santa Ana led an army to the Alamo in retaliation against the filibusters. The defeats at the Alamo and Goliad inflamed the colonists. Becoming overconfident after reaching the Brazos without further opposition, Santa Ana dashed ahead of his army with a small task force and Sam Houston's forces trapped and defeated him at San Jacinto. Santa Ana was captured, imprisoned, and finally returned to Mexico. He was exiled from his country many times. Statues to his memory were torn down, and lonely and embittered, he died in poverty in Mexico City.

1824 Juan Martín Veramundí

Alcalde (mayor) of Bexar in 1824, Juan Martín Veramundí had previously served as collector of foreign revenue. Born in Bexar, Veramundí was elected vice-governor of Coahuila y Texas in 1830. He began the journey to Mexico City to qualify, and met Jim Bowie. The two became friends and traveled back to Texas together. Bowie married Veramundí's daughter, Ursula, and the two men went into the cotton business together. The governor of the province, José María Letona, died, and Veramundí took his family to Saltillo to assume the office of acting governor. In the summer of 1833, Juan Veramundí and most of his family, including Bowie's wife, died during a cholera epidemic in Monclova.

1824 Rafael Gonzales

Born in San Fernando de Bexar in 1789, Rafael Gonzales trained for the army and served at various posts in Coahuila and Texas. He joined the forces of independence against Spain, and was promoted to the position of lieutenant colonel. He served as governor of Coahuila y Texas from 1824 to 1826. The Texas town of Gonzales was named for him.

1824 José Antonio Saucedo

José Antonio Saucedo was active in the politics of San Antonio as early as 1806. In 1812, he and Erasmo Seguin wrote the Code of Rules, which established a school at La Villita. With the formation of the State of Coahulia y Texas in 1824, he became the chief political officer in Bexar. Saucedo approved the regulations for Stephen F. Austin's colony and defined its boundaries, when it was established during his regime.

1824 Martín de León

One of the most influential men in early Texas, Martín de León came from a wealthy family of Nueva Santander, now Tamaulipas. He chose a life of ranching and adventure instead of the European education his father planned for him. In 1805, he made a trip to Texas, evaluated its possibilities for cattle and determined to develop a ranch in the wild country. In 1823, after the overthrow of Emperor Iturbide, De León, who had supported the anti-Royalist forces, obtained a grant to settle Mexican families in Texas. De León's colony flourished. He named the capital of his colony after the Mexican patriot, Guadalupe Victoria, and the town grew even after his death in 1833. The people of Victoria supported the Texas Revolution and paid heavily for their allegiance. They were considered traitors by the Mexicans. José Urrea dealt harshly with them on his march to Goliad. After the Texas Revolution, the Anglo-

Americans treated them unfairly because they were Mexicans. Many of Victoria's citizens had been active in the Texas battle for independence. The calibre of men De León brought from Mexico helped to establish Victoria as one of the leading early cities of Texas. It is today a charming city, rich in early Texas history.

1824 José María Jesús Carbajal (Caravajal)

Originally from San Antonio, José María Jesús Carbajal spent several years in Kentucky and Virginia. He returned to Texas as surveyor of Martín de León's colony at Victoria. His marriage to Refugia de León united him with many influential families. These contacts did not, however, prevent him from being imprisoned a number of times for his political beliefs. Carbajal was in favor of an independent Republic of Northern Mexico. He fought for Texas' independence, and signed the Goliad Declaration of Independence, then fought against the United States Army in the war with Mexico.

1830 Manuel de Mier y Terán

Born in Mexico City in 1789, José Manuel Simeon de Mier y Terán graduated from the College of Mines in Mexico about the time of Hidalgo's abortive attempt to separate Mexico from Spain. Brilliant, Mier y Terán rose rapidly in government service, first as military deputy from Chiapas, then as Minister of War and Navy, and as Commandant General of the eastern provinces from 1829 to 1832. Concerned with the interest shown by the United States in Texas, Mier y Terán devised a plan to move Germans and Swiss into the area. He sponsored the Law of April 6, 1830. Devised to strengthen Mexican control over Texas, it actually served as one of the sparks of the Revolution.

1832 Placidio Benavides

A member of De León's colony, Placidio Benavides played a leading part in the fight for Texas independence. A native of Reynosa, Benavides came to Texas in 1828, as secretary to Francisco de León, a commissioner of the De León colony. With two of his brothers, he shared a land grant on Placidio Creek. He married Augustina de León and became alcalde (mayor) of Victoria in 1832. His home, Round Top House, served as a refuge for colonists during Indian raids. Always loyal to the Texas cause, Benavides led a group of Texas Mexican ranchers in the Texas Army. In 1836, he participated in the battle of Agua Dulce Creek and was ordered to take news of Urrea's arrival to Fannin at Goliad.

1833 Valentín Gómez Farías

Vice-president under Santa Ana, Valentín Gómez Farias, like many of Mexico's Federalists, was sympathetic to the Texans' insistance on better government and their desire for a republican system. He was opposed, however, to the separation of Texas from Mexico. A communication that Stephen F. Austin sent to Bexar fell into Farías' hands, and he considered its contents treasonable. When Austin tried to approach Santa Ana with a list of concessions the Texans desired, Farías imprisoned him, further alienating Texas settlers from the Mexican government.

1835 Augustín Viesca

Augustín Viesca was to have his brief moment in history, when he refused to accept the growing dictatorial power of Santa Ana. The Centralist forces of Santa Ana and the Federalist forces concentrated in Zacatecas and Coahuila y Texas disagreed over the location of the capital. General Cos, commandant general of the eastern internal provinces, supported Saltillo and declared that city the provisional capital. He ordered the militia in Monclova to disband. Viesca, the incoming governor tried to avert open warfare, but the legislature, incensed, recommended that the governor choose where the capital was to be, then they adjourned, ending forever the legislature of Coahuila y Texas. Viesca decided to move the capital to Bexar, leaving the archives at Moncolva. Cos ordered him to stop. Viesca returned to Monclova, then left again; he was captured, but managed to escape and make his way to Texas. There he made a speech which fired revolution: "Citizens of Texas, arouse yourselves or sleep forever: Your dearest interests, your liberty, your property--nay your very existence, depend upon the fickle will of your direst enemies. Your destruction is resolved upon, and nothing but that firmness and energy peculiar to true Republicans can save you." Many of the colonists who had not thought in terms of war were influenced by statements like these--and Texas was drawn into revolution.

1835 Domingo de Ugartechea

As military commandant of Coahuila y Texas, Ugartechea was present at one of the most colorful battles to precede the Revolution--the Battle of Velasco. Held under siege by the Texan forces when he tried to stop them from taking a cannon to Anahuac, Ugartechea finally surrendered. His bravery under fire was such as to win the respect of his victors. Three years later, while stationed at San Antonio, he sent forces to retrieve a cannon from Gonzales. With feelings between Mexicans and Texans daily growing more bitter, only

a single act was needed to start the Revolution. When Ugartechea's forces arrived, 160 men gathered to defend the town. They defied the Mexican troops, refusing to give up the cannon. The resulting battle earned Gonzales the title--"The Lexington of Texas."

1835 Ramón Músquiz

A descendant of one of the earliest pioneer families in northern Mexico and Texas, Ramón Músquiz, a resident of San Antonio, had a long career in business and politics. His father, Captain Miguel Músquiz, had been stationed at Nacogdoches during the episode of Philip Nolan. Ramon Músquiz declared in favor of Santa Ana in 1835, although he was in sympathy with the Texans and did much to help them. Under Santa Ana's orders, as the governor of the Province, he was at the fall of the Alamo. He moved to Monclova until 1839, then returned to San Antonio.

1835 Captain Jesús Cuéllar

The Mexican Army's success at San Patricio and Goliad during the Texas Revolution might have been reversed had a plan devised by Captain Jesús Cuéllar been successful. A soldier in the Mexican Army until after the siege of Bexar, Cuéllar deserted to the Texas side because of his personal dislike for Santa Ana. He joined Fannin's troops at Goliad and suggested a stratagem of entrapping Urrea's forces at a pass. Unfortunately, Fannin was too slow to take action. Cuéllar was massacred at Goliad along with others of Fannin's forces.

1835 Colonel Juan Nepomuceno Almonte

Colonel Juan Almonte's role in Texas history was dual. In 1834, he made a minutely detailed study of Texas for the Mexican government which was to provide a wealth of information for historians. Almonte was also aide to General Santa Ana during the Texas campaign and served as Santa Ana's interpreter at San Jacinto.

1835 Captain Antonio Tenorio

Captain Antonio Tenorio was sent to Texas to replace Colonel Juan Davis Bradburn as commander at Anahuac. In June of 1835, Captain William B. Travis, after a mass meeting in San Felipe, appeared at Anahuac with about twenty-five colonists and demanded the surrender of Tenorio and his troops. Tenorio obeyed and was released upon his promise to leave Texas. Travis was widely criticized for his actions, and

subsequently published a tract in the newspapers pleading with the people of Texas to give him a chance to explain. Tenorio withdrew to Bexar where Ugartechea ordered him back to Anahuac.

1836 José Antonio Navarro

"I have sworn to be a free Texan. I shall never foreswear." With these words, José Antonio Navarro attained a place of honor among the leaders of Texas independence. Born in San Antonio de Bexar in 1795, Navarro was caught up in the first stirring for independence from Spain. Active in the insurrection led by Gutiérrez and Magee, he was forced to flee to Louisiana until granted amnesty in 1816. Navarro was a close friend of Stephen F. Austin, and, as a result of this association, sided with the Texans against the governments of Bustamente and Santa Anna. He was one of four delegates from Bexar to the Convention of 1836, one of three Mexicans to sign the Texas Declaration of Independence and also served on the committee to draft the Constitution. After serving in the Third Congress of the Republic, Navarro, against his better judgment, accepted President Lamar's appointment as a commissioner on the ill-fated Santa Fe Expedition. After four years as a Mexican prisoner, he returned to Texas in 1845. In the Convention of 1845, he voted for annexation and helped draft the Constitution of the new state. Navarro served as a State Senator in the First and Second Legislatures. In 1861, he favored the secession ordinance, and all four of his sons fought for the Confederacy. He died in 1871 at his home in San Antonio.

1836 José Francisco Ruiz

Like many of his compatriots, José Francisco Ruiz was sent by his family to Europe for his education. He returned to San Antonio in 1803 filled with ideas of self-government. As a teacher, he became respected and influential. It was natural that he would support the Mexican Revolution of 1810. He escaped to the United States after the defeat of the Gutiérrez-Magee Rebellion, and did not return until after the successful Revolution of 1821. For his contributions to the movement for independence, Ruiz was appointed an officer in the Mexican Army. He established Fort Tenoxtitlán in 1830, but as Texas became more settled, the importance of this outpost declined. It was abandoned in 1832. Ruiz was an elected representative to the Convention of 1836 at Washington-on-the-Brazos. He signed the Declaration of Independence, one of the two native Texans to do so. He later served as the first Senator from Bexar to the Congress of the Republic.

1836 Lorenzo de Zavala

Lorenzo de Zavala's long and illustrious political career began in Mexico. Governor of the state, member of the Legislature, representative to the Spanish Cortes in Madrid, De Zavala also served as Minister of Treasury under Guerrero. In 1829, he received an impresario contract and formed a partnership with David G. Burnet and Joseph Vehlein. Appointed minister to France by Santa Ana, De Zavala resigned his post when he realized that Santa Ana had no intention of observing the Constitution of 1824. De Zavala brought his family to Texas and established a home on Buffalo Bayou in 1835. He participated in the events leading to the Texas Revolution, representing the Harrisburg Municipality at the Consultation in 1835 and attending the Convention of 1836 at Washington-on-the-Brazos. He was one of the signers of the Texas Declaration of Independence, and on March 17, 1836, was elected ad interim vice-president of the Republic of Texas. De Zavala's health was failing, and he resigned his office of vice-president on October 17, 1836. He died on November 15. Lorenzo de Zavala was much more than a Mexican political leader. Although deeply involved in the struggle for Mexican independence and later the struggle for Texas independence, he found time to publish a number of important books on Mexican politics. The Mexicans bitterly resented De Zavala's siding with the Texans. He was highly esteemed by the Texans, who considered him one of the most interesting and polished gentlemen of the frontier.

1836 Francisco Antonio Ruiz

Overshadowed by the activities of his father, José Francisco Ruiz, Francisco Antonio Ruiz nevertheless was important in Texas. Mayor of San Antonio during the turbulent years of the Revolution, Francisco Antonio chose to remain in the city as the Mexican Army approached. He was put under house arrest until the fall of the Alamo, March 6, 1836. Santa Ana then ordered him to bury the dead Mexican soldiers and to burn the remains of the Alamo defenders. After the Texas Revolution, Francisco Antonio served as City Alderman from 1837 to 1841. Opposed to the annexation of Texas to the United States, he chose to leave his home and live among the Indians. He returned to San Antonio in his declining years and is buried in the Ruiz-Herrera family cemetery near the Medina River in Bexar County.

1836 Martín Perfecto de Cos

The brother-in-law of Santa Ana, Martín Perfecto de Cos was stationed at Matamoros. In 1835, he set out for San Antonio announcing his intention of protecting Texans against the Indians. In San Antonio, Cos issued orders for the arrest of

a number of Texans, including De Zavala and Travis. The Texans, who had unsuccessfully requested aid before, decided Santa Anna was trying to extend his dictatorship into Texas. A Texan force attacked San Antonio in December, 1835, and Cos and his men surrendered, but were allowed to return to Mexico with the promise that they would not return. Cos returned to take part in the defeat of the Texans at the Alamo and later joined Santa Anna at San Jacinto.

1836 José Nicholas de la Portilla

A lieutenant colonel in the command of General Urrea, José de la Portilla was placed in charge of the prisoners at Goliad. Urrea had set up terms of surrender with Fannin and ordered Portilla to treat the prisoners well. When word reached Santa Anna of the victory, the dictator ordered the prisoners shot. Portilla obeyed Santa Anna in what is known as the Goliad Massacre.

1836 Erasmo and Juan Seguín

The Seguíns, Erasmo and Juan, devoted their lives and fortune to the growth and development of Texas. Born in San Antonio in 1782, Erasmo Seguín was an early alcalde (mayor)of Bexar. He experimented with cotton raising and organized a city-owned school. A personal friend of Stephen F. Austin, he supported the colonists in their dealings with the Mexican government and tried to reinforce the weakened relationship between the Texan and Mexican people. After the Battle of San Jacinto, he worked to restore civil government in San Antonio. His son, Juan, sacrificed everything to see Texas free and independent and to strengthen the relationship between the Mexican Texans and Anglo Texans. He prevented the burning of the city of San Antonio, and was one of the best recruiters for the Texas forces. More than once he rode through enemy lines to deliver messages. He commanded a company at the Battle of San Jacinto. In 1838, he was honorably discharged from the Texas Army and served in the Senate. He resigned in 1840 to help set up a separate government in northern Mexico. While there, he uncovered a plot on the part of the Mexicans to invade Texas again and sent word to President Lamar. Juan Seguín returned to Texas and became mayor of San Antonio, but was soon accused of being a traitor to the Santa Fe Expedition. Disillusioned, he returned to Mexico. In 1842, Santa Anna forced him to return to Texas with General Adrian Woll's counterrevolutionary army. Seguín died in Mexico in 1889.

1836 José Antonio Menchaca

Born in Bexar in 1800, José Antonio Menchaca was the son of Marcos Menchaca, who had settled on a grant from the Spanish Crown. José joined the Texan forces in 1835, participating in the siege of Bexar and serving under Juan Seguín at the

Battle of San Jacinto. After the Texas Revolution, he became an alderman of the city of San Antonio and later served as mayor pro tem. President Lamar appointed Menchaca to a Commission to study conditions in East Texas.

1836 José Miguel Aldrete

Little is known of José Miguel Aldrete's youth, although he was probably born at Goliad. He married Candelaria de León, served on the town council of Goliad, and was twice alcalde (mayor). Aldrete later held land in both Nueces and Refugio counties. When Santa Anna dissolved the government, Aldrete, then Land Commissioner for the state of Coahuila y Texas, chose to remain loyal to Texas and moved to Bexar. During the Revolution, he was a member of Captain Dimmitt's garrison at Goliad and signed the Goliad Declaration of Independence.

1836 The Angel of Goliad

Señora Francisca Alvarez, the wife of one of General Urrea's officers, managed to conceal several Texas soldiers in the parapets of Fort Defiance at Goliad. She also persuaded one of the Mexican officers, Colonel Garay, to aid as many soldiers as possible, among them Dr. John Shackleford. "Her name," writes one of the survivors of the Goliad massacre, "should be written in letters of gold."

1838 Vicente Córdova

Vicente Córdóva lived in Nacogdoches, where he served as alcalde, judge, and councilman. Respected by both Mexicans and Anglos, Córdova was opposed to the Texas Revolution and led the Córdova Rebellion. The Rebellion began in 1835 with an attack on the Anglo-American troops on their way to the siege of Bexar. Córdova rose again against the Anglos in 1838, but was defeated. His forces, including three hundred Indians, camped on an island in the Angelina River and sent a letter to Houston disclaiming any allegiance to Texas. Thomas J. Rusk called out the East Texas militia, but Córdova and many of his men escaped to Mexico. Some captured members of the Rebellion were sentenced to death, but later pardoned. Córdova returned to Texas with General Adrian Woll's army, assisted in the occupation of San Antonio in 1842, and was killed at the Battle of Salado.

1859 Juan Nepomuceno Cortina

Born in Tamaulipas of wealthy parents, Juan Cortina chose to lead the life of a freebooter. Leader of a private army of over five hundred, he time and again narrowly avoided capture. Cortina was a hero to many Mexican-Americans, who

felt that he was persecuted by the Anglos. His army made raid after raid into Rio Grande cities. Cortina claimed both Mexican and American citizenship, using whichever suited his needs for the moment. In 1859, however, he tasted defeat when Federal troops under Colonel R. E. Lee arrived to defend the border. Although the raids ended, Cortina negotiated with Confederate forces, while supplying troops to the Union Army. He regained some of his power under the liberal government of Benito Juárez. Cattle rustling remained one of his major sidelines, however, and the Mexican government finally took Cortina into custody. He spent the rest of his life paroled in Mexico City.

1859 General Ignacio Zaragoza

One of Mexico's great national heroes, Ignacio Zaragoza was a native of Texas. Born at the Presidio La Bahia (Goliad), Zaragoza was driven out of Texas after the massacre at Goliad. He joined the Mexican army and led a small band of cavalrymen against forces of the French army twice their size. His troop was composed of men from the farms and ranches of the region around Puebla, Mexico. Many wore no uniforms, and few carried guns. They were armed with knives, machetes, lariats, and lances; yet, they routed the French from Puebla on May 5, 1862. Although Zaragoza's army was eventually conquered, the French cause was lost. The tide of war had been turned by the man from Goliad. The birthplace of Zaragoza at Goliad is a state park, and a monument has been erected to this Mexican hero from Texas.

1861 Santos Benavides

Born in Laredo in 1827, Santos Benavides became mayor of Laredo and chief justice of Webb County. By 1861, he successfully led Texan troops against Indians and the raids of Juan Cortina, defending the border so well that he was authorized to raise a regiment of his own--the Benavides Regiment. During the Civil War, Benavides served as a member of the Confederacy's 33rd Texas Cavalry on the Rio Grande from Laredo to Brownsville. In 1864, Colonel Benavides commanded a force which defeated the Federals under Colonel E. J. Davis. He also distinguished himself at the Battle of Palmito Ranch. After the war, Benavides served as alderman of Laredo and in the 16th, 17th, and 18th State Legislatures. He was appointed Texas Commissioner to the World's Cotton Exposition in 1884.

1881 Don Pedro Jaramillo

As a young man, Don Pedro Jaramillo had an infection on his nose which caused him great pain. In desperation, he flung himself by a pond intending to make a poultice of the cool

mud. As the pain left him, Don Pedrito vowed to devote his life to healing others. In 1881, he arrived in Texas at the ranch of Don Andres Canales during a fiesta. He soon moved to Olmos, an old settlement near Falfurrias, which became his home. As an evangelist and healer, he became a legendary curandero and true folk hero, developing a clientele from as far away as California and New York. It was said he inspired such faith that a patient could lie on a piece of canvas on water without sinking. His curative powers were based on faith and herbs. He carried a Bible with him wherever he went, and his clients paid whatever they could afford. At times there would be as many as five hundred camped at Los Olmos Creek waiting for Don Pedro. Pictures of Don Pedrito are placed among those of saints in many Mexican homes in South Texas. Wreaths, holy candles, and letters are placed on his grave at Olmos, a spot for meditation and prayer, in the hope that Don Pedrito will still help his followers. A firm in Laredo once supplied curative herbs, using his picture and the trademark "Don Pedrito."

1901 Gregorio Cortez

Gregorio Cortez, a Mexican-Texan hero, gave rise to a folk legend comparable to that of Sam Bass, Billy the Kid, or Jesse James. His feats became symbolic of the struggle between the oppressed and the oppressor. In his own time, ballads were composed and sung about Cortez from San Antonio to Mexico City. Born in Mexico in 1875, Cortez moved with his family to Manor, Texas, in 1887. His exploits began with the killing of Sheriff Harper Morris on June 12, 1901. During a fantastic ten-day flight, Cortez walked at least 120 miles and rode more than 400, using three horses. He killed two of his pursuers, one of whom was Sheriff Robert M. Glover. Chased by hundreds of men in parties up to 300, Cortez outwitted posses, until captured by Texas Ranger Captain J. H. Rogers. Gregorio Cortez was tried for three murders, acquitted of two, and convicted on the third. Sentenced to life imprisonment, he was pardoned by Governor O. B. Colquitt in July, 1913.

1910 Francisco (Pancho) Villa

Revolutionary bandit, champion of the "peón," Pancho Villa joined the forces of Francisco Madero in revolt against the dictator of Mexico, Porfirio Díaz. When Madero was killed and General Victoriano Huerta became President of Mexico, Villa was imprisoned in Mexico City. He escaped to El Paso, where under his real name, Doroteo Arango, he plotted to re-open the revolution. He received aid and encouragement from American interests in El Paso and elsewhere in the United States. Villa spent large sums of money to purchase supplies and munitions in El Paso, and liked the city so much he sent his wife and family there to escape the revolution. In 1914, he met with American agents in Juárez to get a revolutionary

government recognized by the United States. However, the Carranza-Obregón army forced Villa's troops back to the northern part of Mexico. Villa felt that the Americans had betrayed him and became violently anti-American. In 1916, he raided the town of Columbus, New Mexico. American troops stationed at Fort Bliss, near El Paso, chased Villa without ever catching sight of him. A number of Americans were killed during the raid, and President Woodrow Wilson ordered General "Black Jack" Pershing to Mexico to search out Villa. After an unsuccessful chase, Pershing's tired and thirsty soldiers returned to El Paso. The border raids ceased, and Pancho Villa returned to his estate. He was assassinated in 1923 at the age of forty-six.

1929 Lulac

Between 1910 and 1920, when the tide of agricultural workers immigrating to Texas from Mexico reached an all-time peak, the first efforts of these new citizens to participate in state and local politics were made. Several organizations were formed, among them the Knights of America, of San Antonio; and Council Number Four of the Order of the Sons of America, of Corpus Christi. A new organization, patterned after the latter, was founded at a meeting in Harlingen on August 24, 1927. This organization was called the League of United Latin American Citizens. Alonso Perales was first president, succeeded by Judge J. T. Canales. A new convention assembled in the Salón Obreros in Corpus Christi on February 17, 1929. By September, 1932, there were forty-four local groups scattered throughout the five Southwestern states. The official voice of Lulac, Lulac News, first appeared in August, 1931, published in San Antonio by F. Valencia. The purpose of Lulac is to stress the American citizenship of U. S. citizens of Mexican descent in order to better share in the rights and responsibilities of that citizenship. Specifically, their aims are to (1) arouse political ambitions of Latin American citizens by reminding them of their heritage, (2) stress the learning and use of English, (3) develop ideal American citizens among the Latin populations, (4) define clearly the loyalty of Latin-Americans to the U.S., (5) develop ways and means of furthering the loyalty of Latin-Americans to the U. S., and (6) stress pride in Mexican descent.

1945 Mexican Texan Heroes of World War II

During the Second World War, many Mexican Texans distinguished themselves on the battlefield. Among those who won the Congressional Medal of Honor were:

Sergeant Luciano Adams--born in Port Arthur, Texas
"Sergeant Adams made a lone assualt on a force of German troops which resulted in his killing a number of the enemy and clearing the woods of hostile elements, thereby opening a severed supply line."

Sergeant Macario García--Born in Sugarland, Texas.
"Although wounded, he twice crawled in front of his unit to destroy enemy machine gun emplacements."

Private Silvestre P. Herrera--Born in El Paso, Texas.
"After a one-man frontal assault on an enemy strongpoint, he started to attack another emplacement in spite of a mine field. He stepped on a mine and had both feet severed, but, despite pain and loss of blood, he pinned down the enemy while his companions captured the position."

Sergeant José M. López--Born in Brownsville, Texas.
"Carrying his heavy machine gun from place to place, he met the heaviest enemy attack. Despite heavy enemy rifle and artillery fire, he continued to fire on other enemy troops."

Sergeant Cleto Rodríguez--Born in San Marcos, Texas.
"With a comrade, he made an attack on Paco Railway Station defended by three hundred enemy troops. Before his companion was killed, the team had completely disorganized the enemy defense."

1945 La Virgen de la Candelaria

After the Second World War, thousands of Mexican Texan families made a pilgrimage to a small town in Mexico, San Juan de los Lagos, to give thanks for the safe return of husbands and sons in battle. For centuries, Mexicans and Mexican-Americans have made this pilgrimage to pay homage at the shrine of the Virgen for favors granted. A small, ancient figure made of vegetable paste, La Virgen de la Candelaria, is felt to be miraculous. In 1542, the Chichimecas near Jalisco staged an uprising against the Spanish; the Virgen disappeared. When found, she was in very bad condition, but once again began to perform miracles. A grateful father, happy over the sparing of his child's life, took the Virgen to Guadalajara for repairs. The two young men who repaired the figure disappeared, and the people believed angels performed the task. Two centuries later, a shrine was built for her, and once each year, priests carry the Virgen from the church, while thousands pay homage to her.

1948 American GI Forum of Texas

Founded in Corpus Christi in 1948, American GI Forum of Texas has spread to twenty-four states and gained national recognition. With the motto: "Education is our Freedom, and Freedom should be Everybody's Business," American GI Forum is composed primarily of Mexican-American veterans, although membership is open to all vererans. The organization, under the leadership

of its founder, Dr. Héctor P. García of Corpus Christi, has set its goal to help the Mexican-American veteran to achieve equality of opportunity under the Democratic system. The aims of the American GI Forum of Texas are to (1) Promote intelligent participation in community, civic, and political affairs, (2) Advance understanding between Americans of various national origins toward a more enlightened citizenry, (3) Advance the principles of democracy and aid in creating equal social and economic conditions for all citizens, (4) Secure to all veterans the benefits of the American Constitution and laws of the United States, (5) Combat juvenile delinquency through the Junior GI Forum, (6) Award scholarships to deserving students, and (7) Aid needy veterans.

1952 Corporal Benito Martínez

Awarded the Congressional Medal of Honor posthumously for bravery in Korea, Corporal Martínez, a machine gunner, elected to remain at his post in an attempt to stem the onslaught of the enemy. "In a daring defense he raked the attacking troops with crippling fire, inflicting numerous casualties. Although contacted . . . several times, he insisted that no attempt be made to rescue him because of the danger involved. Soon thereafter, the hostile forces rushed the emplacement, forcing him to make a limited withdrawal with only an automatic rifle and pistol to defend himself . . . His magnificent stand enabled friendly elements to reorganize, attack, and regain the key terrain. Corporal Martínez' incredible valor and supreme sacrifice reflect lasting glory upon himself and are in keeping with the honored traditions of the military service."

1910-1960 Mexican-American Population

"It is perhaps a sound conclusion, based on evidence visible in the major educational institutions, that the Mexican contribution to citizenship, at least in Texas and other border states, is taking care of itself to a degree and in a manner comparable with the highest achievements of other groups of similar dimensions."

--Raymond Brooks, Austin American August 23, 1966

The most significant movement of people between the two hemispheres occurs between Texas and Mexico. Mexicans are the second largest ethnic group in the State of Texas. One characteristic of this immigration is that unlike any other group, the Mexican shifts back and forth between this country and his homeland. Texas also serves as a bridge for hundreds of thousands of Mexican nationals who move into the states. In 1900, the number of people of Mexican birth living in Texas was 68,000. By 1910, the number had jumped to 124,238 and in 1930, the total had reached 266,240. By 1950, 14.7% of the Texas population was of Mexican heritage, and in 1960, the

percentage had reached 16.3%. The 1960 census showed Texas with approximately 1,500,000 Spanish-speaking citizens.

1964 PASO

An outgrowth of the "Viva Kennedy" clubs, organized by Mexican Texans in 1960, the Political Association of Spanish-Speaking Organizations is organized on a county basis, one chapter per county, with state and regional policy-making bodies. The motto of PASO is "United we stand; divided we fall." The purpose of PASO is to further the cause of good government and American democracy. To fulfill this overall objective, the organization states as its aims: (1) To unite all persons, regardless of race, color, or creed into one statewide, non-partisan political organization to solve problems peculiar to Americans of Spanish-speaking descent; (2) To attain through political action all the rights of citizenship for all Americans as guaranteed by the Constitution of the United States; (3) To develop through political activity an economic, educational, cultural, and civic betterment program for the Spanish-speaking community; (4) To encourage political participation of all members in all the activities of both major political parties; (5) To work actively for the election or appointment to local, state, and national office, of persons sympathetic to the aims of the organization regardless of their race, color, creed, or political affiliation; (6) To fulfill the "historic role of the Spanish-speaking people as defenders of freedom and democracy."

MEXICAN-AMERICAN BIOGRAPHICAL SKETCHES

The following section contains brief biographical sketches of some of the Mexican-Americans of the Southwest who are currently contributing their efforts in the fields of politics, education, the arts, sports, and medicine.

POLITICAL

Henry B. González

Born and reared in San Antonio, Texas, Henry B. González was elected to the City Council of San Antonio in 1953. Elected State Senator from Bexar County in 1956, and re-elected for a second term in 1960, Senator González was the first Texas citizen of Mexican descent to be elected to the Senate since 1846. On November 4, 1961, he was elected to the Twentieth Congressional seat in the United States Congress, the first citizen of Mexican descent to be elected to the National Congress from the State of Texas.

Eligio "Kika" de la Garza

Born in Mercedes, Texas, "Kika" de la Garza represents the Fifteenth Congressional District in the United States House of Representatives. A resident of Mission, Texas, Congressman de la Garza served six consecutive terms in the Texas House of Representatives and was elected a member of the Eighty-Ninth Congress on November 3, 1964.

Vicente T. Ximenes

A native of Floresville, Texas, Vicente T. Ximenes, Commissioner, Equal Employment Opportunity Commission, also serves as the Chairman of the Inter-Agency Committee on Mexican-American Affairs and as a Member of the U.S. Section, U.S.-Mexico Border Development Commission.

Dr. Héctor P. García

Born in Mexico, Dr. Héctor P. García now resides in Corpus Christi, Texas. Founder of the American GI Forum of the United States, Dr. García was appointed by President Lyndon B. Johnson as a member of the National Advisory Council on Economic Opportunity of the United States, and as an Alternate Representative of the United States to the General Assembly of the United Nations.

Cristóbal P. Aldrete

Born in Del Rio, Texas, Cristóbal P. Aldrete serves as Special Assistant to the Chairman of the Democratic National Committee, specializing in Mexican-American and Spanish-speaking Political Affairs. He was also appointed by President Kennedy to the President's Committee on Youth Employment, representing the Spanish-speaking Southwest.

Raymond L. Telles, Jr.

Born in El Paso, Texas, Raymond L. Telles, Jr. was appointed by President John F. Kennedy as the United States Ambassador to Costa Rica in 1961. From 1949 to 1957, he served as the County Clerk of El Paso County and served as Mayor of the city of El Paso from 1957 to 1961.

Reynaldo G. Garza

Born in Brownsville, Texas, Reynaldo G. Garza was appointed by President Kennedy to succeed the late Judge James V. Allred as United States District Judge for the Southern District of Texas in March, 1961. He was one of the original members of the International Good Neighbor Council and has served on the Governor's Committee of Twenty-five on Education Beyond the High School and the Texas Educational Standards Committee.

Fidencio M. Guerra

A native of the Rio Grande Valley, Fidencio M. Guerra was appointed Judge of the 139th Judicial District Court of Hidalgo County in 1954. He is currently serving his third term as Judge of the Court. In 1960, he was appointed Presiding Judge of the Fifth Administrative Judicial District of Texas, comprising ten counties of South Texas.

EDUCATIONAL

Dr. Edward Ximenes

Born in Floresville, Texas, Dr. Edward Ximenes was appointed by Governor John Connally to the Board of Regents of the University of Texas in 1967. Dr. Ximenes also serves as a member of the Governor's Committee on Aging and as a member of the National Advisory Board for the Administration on Aging.

Félix Tijerina

Born in Sugarland, Texas, Félix Tijerina pioneered the "Little School of the 400," a statewide program to teach Mexican-American

children to speak English before they entered the public school system. Tijerina served as national president of the League of United Latin-American Citizens (LULAC) and served as chairman of the Houston Housing Authority.

George I. Sánchez

Author, teacher, and editor of numerous studies dealing with the Spanish-speaking people, educator George I. Sánchez was born in New Mexico, and taught at the University of Texas for a number of years. He was Professor of Latin American Education and Director of the Center for International Education at the College of Education, University of Texas.

Jesse James Villarreal

Born in San Antonio, Texas, Professor Jesse J. Villarreal is Professor of Speech and Chairman of the Department of Speech at the University of Texas. He is a Fellow of the American Speech and Hearing Association and has pioneered research to teach English as a second language to Spanish-speaking peoples.

THE ARTS

Porfirio Salinas

Born in Bastrop, Texas, Porfirio Salinas has gained world renown as a painter of the Texas hill country. Salinas now lives in San Antonio, and his paintings of Texas' cactus, bluebonnets, and scrub trees hang in the White House and in homes and museums throughout the Southwest.

Manuel Gregorio Acosta

Born in Chihuahua, Mexico, Manuel Acosta moved with his parents to El Paso when still young. One of the Southwest's leading painters, he prides himself on painting the people around him. He "found the beauty of the Latin face . . . the gaiety of color, the joy of harmony, the calmness of a philosophical approach." His canvases are enlivened with bright, living colors, and he has exhibited paintings throughout museums in the Southwest.

Ishmael Soto

A native of Austin, Texas, Ishmael Soto is a ceramist, whose work is part of permanent collections at the Dallas and Houston museums. His ceramics and sculptures in bronze grace private collections throughout the Southwest. Soto, in addition to his work as an artist, conducts classes at the San Antonio Art Institute and at his studio in Austin.

Emilio Cáceres

Born in Corpus Christi, Texas, Emilio Cáceres now makes his home in San Antonio. He is acclaimed as one of America's most popular jazz violinists. Cáceres plays dance engagements across Texas and for Army clubs. He teaches violin lessons and also composes violin music for orchestras.

SPORTS

Richard Romo

Born in San Antonio, Texas, Richard Romo became the first Texan to run the mile in less than four minutes, when he was clocked in 3:58.8 minutes in the July, 1966 All-Comers Meet at Los Angeles, California. He was an outstanding athlete both in his high school days at Fox Tech High School, San Antonio, and at the University of Texas. Romo graduated from the University of Texas with a degree in history and is now teaching in Los Angeles, California.

MEDICINE

Dr. Aureliano Urrutia, Sr.

A political refugee from Mexico, Dr. Aureliano Urrutia, Sr. settled in San Antonio, Texas in 1914. Physician, philanthropist, humanitarian, Dr. Urrutia practiced medicine in San Antonio for many years, attracting patients from all over Southwest Texas, as well as from Mexico and Europe. In 1921, he successfully separated Siamese twins at Santa Rosa Hospital, and also pioneered work in the field of thoracic surgery. Six of his sons entered the field of medicine and are practicing today.

Dr. Gregorio M. Canales

Born in Hebbronville, Texas, Dr. Gregorio M. Canales graduated from the University of Texas School of Medicine in 1944. A specialist in orthopaedic surgery, he has practiced and taught at Santa Rosa and Robert B. Green Hospitals in San Antonio and at the University of Texas Postgraduate School. Dr. Canales is a member of the American Academy of Orthopaedic Surgeons.

Dr. Mario Palafox

Born in Chihuahua, México, Dr. Mario Palafox became a United States citizen in 1944. He attended Texas Western College in El Paso and received his medical degree from Tulane University. He is associated with Hotel Dieu, Providence Memorial, Sun Towers, and R. E. Thomason Hospitals in El Paso, and is a member of the American Academy of Orthopaedic Surgeons.

POLITICAL--STATE AND LOCAL

Joe J. Bernal

Born in San Antonio, Texas, Joe J. Bernal was elected to the Texas House of Representatives in 1964 and to the State Senate in 1966. His occupation, when the Legislature is not in session, is social work, and he has served on interim committees devoted to Vocational-Technical Education, Slums and Slums Clearance, and the Study of Poverty in Texas.

Honore Ligarde

Born in Laredo, Texas, Honore Ligarde has served as a distinguished member of the Texas House of Representatives since 1962. He has served as County Chairman of the Democratic Executive Committee in 1956 through 1960 and as State Democratic Executive Committeeman for the Twenty-First Senatorial District in 1960 and 1962.

Oscar Carrillo, Sr.

Born in Hebbronville, Texas, Oscar Carrillo, Sr. now resides in Benavides, Texas. A rancher, he was elected to the Texas House of Representatives in 1966 from the Fiftieth District.

Raúl L. Longoria

Born in Starr County, Texas, Raul L. Longoria now resides in Pharr, Texas. Elected to the Texas House of Representatives in 1960, Longoria was named the "most outstanding citizen of the City of Grulla."

Robert L. Vale

A native of Roma, Texas, Robert L. Vale was elected to the Texas House of Representatives in 1964. A resident of San Antonio, Vale is a practicing attorney in Bexar County.

H. Tati Santiesteban

Born in El Paso, Texas, H. Tati Santiesteban was elected to the Texas House of Representatives in 1966. A lawyer in El Paso when the Legislature is not in session, Santiesteban has served on the Criminal Jurisprudence and Judical Districting Committees.

Raúl Muñiz

Born in Floresville, Texas, Raúl Muñiz was elected to the Texas House of Representatives from El Paso County in 1964.

A former teacher in the El Paso school system, Muñiz serves on the Education, Mental Health, and State Hospitals Committees.

Albert Peña, Jr.

Born in San Antonio, Texas, Albert Peña, Jr. was sworn into office as County Commissioner from Precinct One on January 1, 1957. Commissioner Peña devotes much of his time to writing about the Mexican Americans in the Southwest, including a book La Raza--Forgotten Americans.

Pete Torres, Jr.

Born in San Antonio, Texas, Pete Torres, Jr. is currently serving as a member of the City Council of San Antonio.

Félix B. Treviño

A native of San Antonio, Texas, Félix B. Treviño was elected to the San Antonio City Council in May, 1965. He was elected to another two-year term in May, 1967.

M. C. Gonzales

Born in San Antonio, Texas, M. C. Gonzales serves as Assistant District Attorney of Baxar County. Gonzales was one of the original founders of the League of United Latin-American Citizens in Texas.

Lauro Cruz

Born in Beaumont, Texas, Lauro Cruz presently resides in Houston. He was elected to the Texas House of Representatives from Harris County to the Sixtieth Legislature in 1960.

Henry Sánchez, Jr.

A native of Brownsville, Texas, Henry Sánchez, Jr. was recently elected to the Texas House of Representatives to serve his first term in the Sixty-First Legislative Session in 1969.

John C. Alaniz

Born in San Antonio, Texas, John C. Alaniz served three terms in the Texas House of Representatives from 1961 to 1967. He served Senator Ralph Yarborough as Special Representative for Mexican-American Affairs.

SIMPLE SPANISH VOCABULARY

YOUR KEY TO SPANISH

It is not difficult to speak Spanish. There are a few simple rules which will help you to say simple Spanish words.

Say	a	as in father.	The	h	is never sounded.
Say	e	as the e in met.	Both j	and x	are sounded like our h.
Say	i	as the e in me.	Say	ll	like a y in you.
Say	o	as in go.	Say	ñ	like the ny in canyon.

SIMPLE SENTENCES

Yo hablo español.	I speak Spanish.
¿Habla usted español?	Do you speak Spanish?
Buenos días, señor.	Good morning, Sir.
Buenas tardes, señora.	Good afternoon, Madam.
Buenas noches, señorita.	Good evening, Miss.
¿Cómo está usted?	How do you do?
No importa.	It does not matter.
Lo siento mucho.	I am very sorry.
¿ A dónde va usted? Adiós.	Where are you going? Good-bye.
¿Qué pasa?	What is wrong?
¿Pára qué sirve eso?	What is that for?
Tengo hambre y sed.	I am hungry and thirsty.
¿Qué quiere usted?	What do you want?
Dispense usted, señor.	Excuse me, Sir.
Hable más despacio por favor.	Talk more slowly, please.
Repita, por favor.	Repeat, please.
No sé. ¿Sabe usted?	I do not know. Do you know?
Sírvase venir acá.	Come here, please.
¿Qué hora es?	What time is it?
No se olvide, llámeme.	Do not forget, call me.
¿Cuál es su nombre?	What is your name?
¿Puede usted decirme?	Can you tell me?
Creo que sí. Creo que no.	I think so. I do not think so.
¡Qué calor hace!	It is so hot!
Yo no tengo frío.	I am not cold.

SPANISH VOCABULARY

Useful Words	Palabras Utiles
there	allá
here	acá
he, she	él, ella
why	por qué
yes	sí
and	y
very	muy
with	con
without	sin
more	más
much	mucho
or, in	o, en
nothing	nada
never	nunca
who	quién
for	para
good	bueno
bad	malo
big	grande
little	pequeño
with me	conmigo
with him	con el
I	yo
you	usted, tú
my	mi, mis
please	por favor
thank you	gracias
today	hoy
tomorrow	mañana
Sir, Mr.	señor
Madam	señora
Miss	señorita

Food and Drink	Comida y Bebida
water	agua
milk	leche
chocolate	chocolate
coffee	café
tortilla	tortilla
egg	huevo
tea	té
wine	vino
soup	sopa, caldo
meat	carne
sugar	azúcar
bread	pan
potato	papa
chicken	pollo
pork	puerco
beans	frijoles
cream	crema
fish	pescado
tomato	tomate
orange	naranja
banana	plátano
grape	uva
lettuce	lechuga
peach	durazno
strawberry	fresa
apple	manzana
turkey	pavo
cabbage	repollo
candy	dulce
ice cream	helado
cake	torta
pie	pastel

Numbers	Numeros
one	uno
two	dos
three	tres
four	cuatro
five	cinco
six	seis
seven	siete
eight	ocho
nine	nueve
ten	diez
eleven	once
twelve	doce
thirteen	trece
fourteen	catorce
fifteen	quince
sixteen	dieciseis
seventeen	diecisiete
eighteen	dieciocho
nineteen	diecinueve
twenty	veinte

Countries	Países
United States	Estados Unidos
England	Inglaterra
France	Francia
Spain	España
Italy	Italia
Germany	Alemania
Russia	Rusia
China	China
Japan	Japón

SPANISH VOCABULARY

Parts of the Body	Partes del Cuerpo
face	cara
forehead	frente
eyes	ojos
nose	nariz
mouth	boca
cheeks	mejillas
teeth	dientes
tooth	diente
arm	brazo
elbow	codo
hand	mano
finger	dedo
fingernail	uña
leg	pierna
knee	rodilla
foot, feet	pie, pies
head	cabeza
neck	cuello
hair	cabello
ear	oído
lips	labios
tongue	lengua
eyebrows	cejas
eyelashes	pestañas

Colors	Colores
black	negro
red	rojo
blue	azul
white	blanco
green	verde
yellow	amarillo

Adjectives	Adjectivos
dirty	sucio
old	viejo
sweet	dulce
expensive	caro
bright	brillante
warm	tibio
ugly	feo
poor	pobre
clean	limpio
tall	alto
sour	agrio
clever	inteligente
dark	opaco
cold	frío
big	grande
clamorous	gritón, ruidoso
new	nuevo
short	bajo
cheap	barato
foolish	tonto
hot	caliente
pretty	bonito
rich	rico
idle	haragán

Animals	Animales
cat	gato
dog	perro
horse	caballo
mare	yegua
cow	vaca
bull	toro
ox	buey

Days of the Week	Dias de la Semana
Sunday	domingo
Monday	lunes
Tuesday	martes
Wednesday	miércoles
Thursday	jueves
Friday	viernes
Saturday	sábado

Months	Meses
January	enero
February	febrero
March	marzo
April	abril
May	mayo
June	junio
July	julio
August	agosto
September	septiembre
October	octubre
November	noviembre
December	diciembre

Family	Familia
mother	madre
father	padre
sister	hermana
brother	hermano
cousin	primo
aunt	tía
uncle	tío
daughter	hija
son	hijo

S P A N I S H V O C A B U L A R Y

At School		En el Colegio	
teacher	profesora	professor	profesor
desk	pupitre	chair	silla
pencil	lápiz	fountain pen	pluma fuente
notebook	cuaderno	ink	tinta
book	libro	blackboard	pizarrón

Feasts		Fiestas	
Christmas Eve	Noche Buena	Easter	Pascua
Christmas	Navidad	Independence	Independencia
New Year	Año Nuevo	Labor Day	Día del Trabajo
Feast of Guadalupe		Fiesta de la Guadalupana	

Mexican Money — Moneda Mexicana

The Mexican monetary unit is the peso (presently exchanged at the rate of 12.50 for one American dollar, making one peso worth eight cents.)

COINS are issued in denominations of 1, 5, 10, 20, and 50 centavos, and 1 and 5 pesos silver pieces. One peso has 100 centavos.

PAPER MONEY is issued in bills of 1, 5, 10, 20, 50, 100, 500, 1,000 and 10,000 pesos.

Weights and Measures — Pesos y Medidas

Mexico uses the metric system of weights and measures.

1 meter	1.09361 yards	1 kilogram	2.20462 pounds
1 meter	39.37 inches	1 gram	0.0353 ounces
1 meter	3.28 feet	1 litre	1.05668 quarts
1 hectare	2.47104 acres	1 gallon	3.7853 liters

UNITS FOR
TEACHING

MEXICAN AMERICAN STUDIES

INTRODUCTION

These units on Mexican American Studies have been written for the purpose of providing teachers with specific material to be used in teaching the cultural heritage of Mexican Americans. Although the activities were originally written for the third-grade level, the work has been organized so that different units may be adapted at various grade levels. It is hoped that this study will lead Mexican-Americans to deeper pride in their background, and will encourage in Anglos a deeper understanding and appreciation of the Mexican heritage.

There are six units:

Introductory Unit	-	GEOGRAPHY OF MEXICO
Unit One	-	MEXICAN INDIANS
Unit Two	-	SPANISH CONQUEST AND EXPANSION
Unit Three	-	NATIONAL PERIOD, PRE-REVOLUTION
Unit Four	-	THE REVOLUTION
Unit Five	-	MEXICAN AMERICANS

The format of each unit consists of a general goal, background information, specific objectives, and suggested classroom activities. A bibliography of references is included. In addition, there are descriptions of some available movies, filmstrips, and other teaching materials, along with a list of library books available from the Austin Public Library. Some Mexican songs and dances complete the enrichment suggestions.

Before beginning the actual lessons on Mexican American Studies, it is suggested that the teacher encourage the students to arrange a Mexican display in the classroom. Some children may have culturally-related objects at home which they can bring to school. Brightly colored pictures and posters, Mexican coins and paper money, Spanish books, samples of Mexican arts and crafts, maps of Mexico--all are effective materials for motivating children's interests.

One section of a bulletin board should be devoted to Mexico and Mexican Americans. This provided space can be utilized by the teacher and students for displaying current newspaper and magazine articles, pictures, maps, etc. The main purpose of the bulletin board is to make Mexico more real to the students and develop an awareness that Mexican Americans are worthy of attention and respect.

The suggested individual and group activities will often result in art or compositional work. Much of this work should be displayed in the classroom or school building for a while. However, it is suggested that the teacher let the children make folders or some type of notebooks in which they may save their work. Suggested colors for decorating or lettering of titles should be red, white, and green.

Another valuable teaching item for use throughout the units is a time line. The "what, why, and how" of a time line should be part of a preliminary lesson.

It is strongly recommended that the school purchase three books for this program of Mexican American Studies:

(1) The Story of the Mexican Americans, The Men and the Land by Rudolph Acuña. (New York: American Book Company, 1969).

(2) Mexican Americans, Past, Present and Future by Julian Nava. (New York: American Book Company, 1969).

(3) Social Studies - Unit on Mexico, Its People, Customs, and Country. Revised by Laura Alvarez Morphy. Spirit (liquid duplicator) Edition. (Gel-Sten Supply Co., Inc., 911-913 S. Hill Street, Los Angeles, California 90015).

It is hoped that these units will form a frame of reference for Mexican American Studies in the elementary grades. Some suggested ways of adapting the material to various grade levels follow:

Grade One	-	Begin a basic introduction to the program. Teach wide geographical concepts of Mexico, United States, and North America.
Grade Two	-	Expand previous concepts learned. Include topography, climate, and some crops grown in Mexico and the United States.
Grade Three	-	Concentrate on a study of the Indians of Mexico. Compare them with Indians of the United States. Familiarize students with many legends of Mexico.
Grades Four and Five	-	Develop the historical background of Mexico. Include the Spanish Influence and Mexico's Revolution of 1910.
Grade Six	-	Concentrate on the Mexican Americans in the Southwest.

INTRODUCTORY UNIT: GEOGRAPHY OF MEXICO

Goal: To develop a general knowledge of geographical facts about Mexico.

Background:

Mexico is situated between the southwestern United States and Central America. The Rio Grande forms the entire boundary between Mexico and Texas. The Pacific Ocean is on the west and the Gulf of Mexico on the east.

Narrowing to about 125 miles at the Isthmus of Tehuantepec, southern Mexico widens as it curls around the Gulf of Mexico and ends in the Yucatan Peninsula, which it shares with Guatemala and British Honduras. The Gulf of California separates the long, narrow peninsula of Lower, or Baja, California from the west coast of the mainland.

Mexico is a land of contrasts. Along its coasts are low plains and jungles. Rising from the coasts are great ranges of rugged mountains. Between the mountain ranges is a high, wide plateau.

References:

1. Ross, Patricia Fent. Mexico. Grand Rapids: The Fideler Co., 1955.

2. Wood, Frances. Enchantment of America, Mexico. Chicago: Childrens Press, 1964.

Specific Objectives:

1. Given an outline map of the western hemisphere, the child will be able to recognize Mexico.

Activity:

Show a large map of Mexico to the children, directing attention to the shape of the country. Then, using a large map of the western hemisphere, ask students to locate Mexico, noting its shape and boundaries. Have several children go to the map and trace Mexico with their fingers. If various sizes and types of maps are available, let students locate Mexico on at least two different maps.

Distribute copies of outline maps of Mexico. Have children label MEXICO on the map and color it.

2. Given a map of the United States and Mexico, the child will be able to locate Mexico as a country south of the United States.

Activity:

Display a large map of the United States and Mexico; have children locate Mexico. Point out the United States and guide discussion toward ways of traveling from U.S. to Mexico. Perhaps some students can tell of their own or relatives' trips to Mexico. Develop idea that Mexico is a southern neighbor of U.S.

If desired, have children color an outline map of the U.S. and Mexico, using two colors.

3. Given information about the land in Mexico, the child will be able to name two kinds of land found in Mexico.

Activity:

Show several pictures of scenes in Mexico. Include mountains, deserts, rivers, grasslands, jungles, flowery fields, and dry canyons. Discuss with the children what a land of contrasts Mexico is. Guide them in discovering that natural barriers will often make it almost impossible for people to become acquainted with others in their own land.

Have children select two land types found in Mexico and draw or paint a picture of each.

NOTE: Map of Mexico for liquid duplication may be found in:

1) Social Studies - Unit on Mexico. Its People, Customs, and Country. GEL-STEN Supply Co., Inc., 911-913 S. Hill St., Los Angeles, California 90015

2) Western Hemisphere - Outline Maps. The Continental Press, Inc., 2336 Farrington St., Dallas, Texas 75207

Added Suggestions:

1. Some students could make a Three-Dimensional Contour Map of Mexico. Directions are found in the "Arts and Crafts" section of this resource guide.

2. Read "Legend of the Sleeping Woman" to the children. (Found in the "Places to See" section of this guide).

3. Show first 50 frames of filmstrip in Multi-Media Box No. 1: "Mexico, the Land and its History." (Consult bibliography).

4. Show filmstrip "Of Gods and Men, Part I" from La Raza, Part I, The Mexican Heritage. (Consult bibliography).

UNIT ONE: MEXICAN INDIANS

Goal: To acquaint the children with general knowledge of the Mexican Indians and their contributions.

Background:

Indians in Mexico were building a great civilization many centuries before Christ was born. Through the work of archeologists a great deal of information about ancient Mexico has been gathered; it is believed that nomadic tribes were wandering in Mexico as many as 30,000 years ago. Eventually, when they learned to plant and harvest crops, they became a settled people.

The Olmec, one of the earliest of the cultures, developed in the tropical lowlands of Veracruz. About 450 B.C. the Olmec culture influenced people in many parts of Mexico and what is now Central America. Sculpture in stone and terra cotta became a primary art. This tribe was apparently the first to carve huge stone heads with moonlike faces and thick lips, such as the gigantic head at the National Museum of Anthropology. A giant truck had to be specially designed to bring the stone head to Mexico City from the place near the coast where it was found. Yet, the Olmecs had transported the huge stone from its quarry to their city without the aid of any wheeled vehicle at all.

(A good example of this type of sculpture is on display at the Texas Memorial Museum, 2401 San Jacinto, Austin, 4th floor.)

Between 200 B.C. and 850 A.D., another tribe of Indians reached the peak of their culture and influence. They were the builders of the great city of Teotihuacán and their name is unknown.

Archeologists believe that Teotihuacán was the largest city in the western world before the Spanish conquest. It spread over twenty-five square miles in the middle of the Central Plateau, near present-day Mexico City. The city is now a favorite tourist attraction.

The largest pyramid, Pyramid of the Sun, is 700 feet square and 222 feet high. Near it is the Pyramid of the Moon, about 150 feet high. At one end of the road is the Temple of Quetzalcoatl with beautifully carved walls from which project the heads of the plumed serpent.

Teotihuacán was destroyed about 900 A.D. by one of the warlike tribes, the Chichimec, from the north.

In the period between 200 B.C. and 850 A.D., one of the greatest of the Indian civilizations was the Mayan. These tribes lived in the interior highlands and in the hot, tropical jungles of Chiapas, Guatemala and Yucatan. The greatest of their cities was Chichén Itzá in Yucatan. The Mayas were a peaceful people interested in science and the arts. Maize was their main crop, but they also grew squash, beans, gourds for carrying water, and cotton. They learned to spin and weave, and to make pottery.

The Maya priests studied the stars and developed an accurate calendar, consisting of 18 months of 20 days each and one of 5 days which was considered a very unlucky period. A system of hieroglyphics and a numbering system, based on the concept of 20 instead of 10, was also worked out by the priests. They invented the "zero" long before its use in the Old World.

(Excellent detailed explanation plus symbols may be found in Mexico by Frances E. Wood, pp. 25-27. Consult bibliography.)

For six hundred years (A.D. 300-900), a period called the Classic Age, the Mayan civilization was at its height of glory. Without domestic animals or metal farming implements or wheeled vehicles, the Maya Indians raised enough corn for all, erected great pyramids and public buildings which contained frescoes, carvings, sculptures, and murals, and made fine pottery, jewelry, and tiny jade figures.

Sometime during the ninth century the Mayan civilization came to an abrupt end. For some mysterious reasons, the Mayas abandoned their glorious cities. The jungle closed in on everything that had been built in Chiapas and Guatemala, and it covers the ruined temples there today.

Between the 10th and 12th centuries A.D., the Toltec Indians settled in cities that they built themselves or took from others.

The two great Toltec centers were Tula in the State of Hidalgo and Cholula in the State of Puebla. According to recent excavations, Tula contained pyramids, a ball court, magnificent sculptures, and paintings in black and white as well as in color. The ruins in both Tula and Cholula indicate a very high culture.

Quetzalcoatl was the God of the Toltecs. His name meant "feathered serpent" and there are several legends about his origin. (Consult Mexico by Ralph Hancock, pp. 24-26 for legend of Quetzalcoatl.)

The invading tribes from the north, the Chichimec, once again appeared in the Central Plateau and overran the Toltec Empire. By 1200 A.D. the Toltecs had almost vanished.

The Aztecs, or Mexica, were one of the last of the invading Chichimec tribes. They were the people who gave their name to the modern nation of Mexico. According to legend, they came to the Central Plateau looking for a place to live. Their gods had given them a sign to look for an eagle with a snake in its mouth, perched on a cactus. The eagle appeared to them on an island in a large shallow lake which covered part of the valley of Mexico. On that island the Aztecs founded their city of Tenochtitlan in 1325.

Almost every book about Mexico includes a description of the magnificent island city of the Aztecs. There were palatial homes, with beautiful gardens along canals. Great squares were surrounded by large temples and pyramids. Aqueducts brought water from the springs of the Chapultepec hills.

The Aztecs had many gods and priests who made constant demands on the people. At the top of their main pyramid was the temple of the Aztec's chief god, Huitzilopochtli, to whom human sacrifices were offered. For this reason, the Aztecs were a warrior people, capturing slaves to offer to their gods, and for tribute.

In 1502, Moctezuma became chief of the Aztecs. He was the richest and most powerful chief in all of Mexico.

(NOTE: To Spaniards hearing the guttural Nahuatl language in the 16th century, the name of the Aztec chief sounded like "Montezuma." This became the common usage. Ref. - Life World Library, Mexico, p. 41.)

Montezuma I reigned for twenty-nine years, being succeeded by his grandson, Axayacatl. The famous Aztec Calendar Stone, a stone disc weighing more than 20 tons, was carved at that time (1469). This "prized relic" was unearthed by archeologists in 1790 and may be seen today in the National Museum of Anthropology in Mexico City. In the center of the stone is engraved the face of the sun god, and surrounding him are the hieroglyphics representing the days, months, and years of the Aztec calendar. (Consult Mexico by F. Wood and Mexican Folkways by F. Toor for pictures.)

Tenochtitlan grew in size and wealth in the following years. In addition to fighting other tribes to obtain prisoners for sacrifice, the Aztecs also gained their enemies' most valuable possessions. Gold and precious stones were abundant and libraries were filled with picture writing dating back to the Toltec civilization.

Montezuma II had been the Aztec chief for 16 years when, in 1519, the Spaniards landed on the Mexican coast.

References:

1. Epstein, Sam and Beryl. The First Book of Mexico. New York: Franklin Watts, Inc., 1967.

2. Hancock, Ralph. Mexico. New York: The Macmillan Company, 1964.

3. McHenry, J. Patrick. A Short History of Mexico. Garden City, New York: Doubleday and Co., Inc., 1962.

4. Tebbel, John, and Ramon E. Ruiz. South by Southwest, The Mexican American and His Heritage. Garden City, New York: Doubleday and Co., Inc., 1969.

5. Toor, Frances. A Treasury of Mexican Folkways. New York: Crown Publishers, Inc., 1947.

6. Wood, Frances E. Enchantment of America, Mexico. Chicago: Childrens Press, 1964.

Specific Objectives:

1. Given general facts about the Olmec civilization and art, the child will be able to identify Olmec-type sculpture.

   Activity:

   Using a map of Mexico, locate Veracruz and introduce the students to the Olmec civilization, stressing the fact that it was developed hundreds of years before Christ. Mention the primitive background of such a civilization, i.e., no beasts of burden, no wheel, etc.

   Show pictures of a huge head sculptured from stone by the Olmec Indians. (Consult bibliography for books containing pictures.) Have children discuss difficulties involved in producing such a work of art. If possible, take them to see the stone head on display at Texas Memorial Museum.

   Check students' recognition of the Olmec sculpture by having them orally describe the stone heads or by having them select the Olmec-type from pictures of many different kinds of sculpture.

2. Given information about Teotihuacán, the child will be able to name two famous pyramids.

   Activity:

   Introduce the subject of Teotihuacán and the Indians who built the city by using suggestions (a), (b), and/or (c).

(a) Make copies of Pyramids at Teotihuacán, p. 27, from Social Studies liquid duplicator book (see bibliography) and distribute them to children. Read aloud and discuss pictures and information. Color the pictures.

(b) Tell the story of the Indian tribe, including their astonishing ability to construct the famous Pyramids for which they are known. Show pictures of the Pyramids.

(c) Make a tape recording of an imaginary guide conducting the students on a tour through Teotihuacán today. Play the tape and guide children in discussion about the Indian culture.

3. Given a variety of facts about the Mayan civilization, the child will be able to name three accomplishments of the Maya Indians.

Activity:

Using a map of Mexico and various pictures of Mayan civilization, acquaint the children with the Maya Indians. If a time line is available, record the dates of the civilization. Otherwise, draw a simple time line on the chalkboard, indicating the centuries of establishment, the growth, and the end of the Mayan Empire.

Review the idea of the absence of the wheel, beasts of burden, and metal implements at that point in Mexican history. Discuss the art of farming under such circumstances. Have the students compile a list of types of tasks involved: plowing, planting, weeding, etc. Write the list on the board and contrast the work of Maya farmers with modern farmers.

Assign some students to look through particular chapters in available books on Mexican history to learn the names of crops grown on Mayan farmlands. All students might then draw or paint corn, beans, etc., putting both English and Spanish labels on their pictures.

Activity:

Tell children that they are going to learn "Maya Math" and proceed to teach the system of dots and dashes for numbers 1 through 10. (Consult Mexico by Frances Wood, p. 26 or Arithmetic in Maya by George I. Sanchez.) It might also be possible to direct attention to the complexity of the picture words used by the Mayas for their numbers. (Wood, p. 27.) Provide experiences using zero and then point out that this "0" was invented by the Mexican Indians now being studied.

Lead children to conclude that the Mayans were intelligent and creative, and made major contributions in the field of mathematics.

Activity:

Students, individually or in small groups, could copy style of pyramids found in the Mayan Empire.

Suggested media: wooden blocks, clay, paint, crayons, collages (paper or yarn), popsicle sticks.

Activity:

Show filmstrip "Yucatán - Land of the Mayas" from Multi-Media Box No. 5. Use discussion questions found in the accompanying Study Guide. There is also a list of related experiences for students. (NOTE: It might prove effective to use this filmstrip as the introductory lesson on the Mayans, rather than as a follow-up activity.)

4. Given the legend of the Aztecs' choosing of the site for Tenochtitlán, the child will be able to retell the story and recognize the national emblem of Mexico.

Activity:

Tell the legend of the Aztecs' search for the eagle and serpent. Display pictures of the national emblem of Mexico, both as part of the flag and in separate pictures. (Consult bibliography.)

The beginning of the filmstrip "The Aztecs and Cortez" from Multi-Media Box No. 3 relates the story of the wanderings of the Aztec tribe until the appearance of the eagle as prophesied by the gods. If desired, part of the filmstrip could be shown at this time.

Since the Studyguide for the filmstrip contains the narration for the frames, it might also be used for a dramatization by the children. A teacher-made transparency of the eagle and serpent could be projected on a wall or screen at the appropriate time in the dramatization.

Activity:

Show "Of Gods and Men, Part II," from La Raza, Part I, The Mexican Heritage (consult bibliography). This filmstrip includes Teotihuacán society, the Toltecs, and the legend of the founding of Tenochtitlán by the Aztecs. Discussion topics are found in the Teacher's Guide.

5. Given books and pictures about daily life of the people in Tenochtitlán, the child will be able to depict--orally, in writing, or in some art form--activities of the Aztec Indians.

Activity:

Distribute books (consult bibliography) or let students choose from teacher-selected group of books, and guide them in finding necessary information about life among the Aztecs.

(Important points: (1) Class structure was headed by nobility, followed by merchants, craftsmen, common people, and slaves, (2) Farmers didn't own land; they worked on plot belonging to tribe, (3) Cooperative farms supplied food for priests and leaders, (4) People made weapons, baskets, pottery, etc. and were able to trade them at the market place.)

It might be advisable for superior students to do the "research" and relate their findings to other members of the class. Or, someone from the community knowledgeable about Indian life in ancient Mexico could be invited in as a classroom speaker.

Next, each student could choose his method of expression and work individually or in groups. Murals and dioramas lend themselves to this type of assignment. Some students might be interested in creating a little newspaper, with short articles and drawings about happenings in Tenochtitlán.

NOTE: The filmstrips, "Mexico of the Indians, Part I and Part II," from La Raza provide excellent information for teacher background and/or student viewing. Also, the book Aztecs of Mexico by Bradford Chambers contains pertinent information and pictures.

6. Given descriptions of Aztec achievements in art and architecture, the child will be able to name two contributions.

Activity:

Show pictures of pyramids and public buildings found in Tenochtitlán. Compare pyramids with those of Egypt: sameness in massive size; difference in purpose--Aztecs built pyramids as the base for temples. Have children discuss engineering and constructing ability of the Aztecs.

Let students make replicas of pyramids or other buildings. Use clay or make paintings or paper collages.

Activity:

Distribute copies of The Ancient Aztecs, p. 22, from Social Studies liquid duplicator book. Let children examine picture of Aztec Calendar. Other pictures of the Stone Calendar may also be shown and discussed.

Read p. 22 aloud and, if desired, let children color pictures. These could be added to the students' notebooks.

Activity:

Draw Indian designs, as found in pictures of Aztec buildings and carvings, on chalkboard. Include designs on Aztec Stone Calendar.

Let children reproduce the designs with crayons or paints. Some students might make yarn designs, or bean and seed Mosaics. (Directions are found in the "Arts and Crafts" section of this guide.)

Activity:

Conduct a review period of the Aztec civilization. Include discussions, examination of pictures and books, and even reshowing of filmstrips "Mexico of the Indians, Part I and Part II," or parts of them. If desired, certain frames could be shown, without sound, accompanied by teacher's or student's comments.

Added Suggestions:

1. Take children to see display of Pre-Columbian Indian Culture at Texas Memorial Museum, fourth floor.

2. Add Aztec civilization to classroom time line.

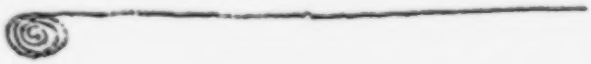
3. Invite a woman from the community (preferably a student's mother) to visit the classroom and show how she makes tortillas. (This activity would have to be adapted to the particular school situation.)

4. Make an Aztec design bracelet. Instructions are shown on next page.

TO MAKE BRACELETS:

1. Take piece of wire 8" long. With pliers bend one end of wire at the very tip.

2. Then hold the bent tip with pliers and wind wire around pressing down tightly.



3. Next do the other end of the wire in exactly the same way.

4. Next bend the wire in the middle of the two coils to look like this:

5. Then bend the loop back like this:

6. Now start another link and attach together like this:

submitted by..... Olga O'Day

UNIT TWO: SPANISH CONQUEST AND EXPANSION

Goal: To provide students with a general background of the colonial period in Mexico, along with its political and social effects on the people.

Background:

The legend of Quetzalcoatl is central to understanding the Spanish conquest of Mexico. Quetzalcoatl was an ancient god worshiped by the Mayans and Toltecs, as well as other Indian tribes. It was believed that Quetzalcoatl was a man who once lived among the ancient people. He was overthrown by Toltec gods and wandered through the country; finally he made a boat of intertwined serpents and feathers and sailed off toward the rising sun. In the Maya legend, he promised to return in the year of One Reed and claim the Valley of Anáhuac. (Consult McHenry, pp. 24-27; Hancock, pp. 24-27; Chambers, p. 55, for details of several legends concerning Quetzalcoatl.)

According to Aztec calculations, the year of One Reed was 1519 -- the year that Hernán Cortez landed in Mexico with his army. When Montezuma II was told of the white men's arrival, he thought that Cortez might be the hero-god Quetzalcoatl. Aztec emissaries, with gifts of fine feather work, precious stones, gold, and silver for Cortez, were sent to the coast to request that the Spanish leave. But Cortez told the messengers that he would not leave Mexico without visiting their emperor in Tenochtitlan. Then Cortez gathered his army and began the march inland toward Tenochtitlán. En route, he gained the support of Aztec enemies, increasing his army to nearly 7,000 fighting men.

Montezuma greeted Cortez as a friend, welcoming him and his army to the great city of Tenochtitlán. After several days of being entertained, Cortez took Montezuma as his somewhat-willing prisoner.

About eight months later, Cortez left the city to meet more Spanish soldiers that had landed on the coast. While he was gone, the Spanish killed some of the Aztecs, and the remaining Indians turned on the soldiers. At one point in the fighting, Montezuma was brought on the roof to speak to the people and ask them to make peace with the Spaniards, but his angry subjects flung stones at him. Within a few days, Montezuma was dead.

Cortez returned and withdrew his army from the city, incurring many casualties. (This retreat is known as "La Noche Triste," consult McHenry, p. 44.) But within six months, Cortes, with a new force of Spanish soldiers and Indian allies, marched against the Aztec capital. Tenochtitlán was forced to surrender on August 13, 1521; the once-beautiful city was completely destroyed.

The Spanish built a new city on the ruins, using the Aztecs as slave labor. They named their city "Mexico" and called the new addition to the Spanish Empire "New Spain". This colonial period in Mexico lasted from 1521 to 1821, exactly 300 years, and ended with movements for Mexican national independence.

About the amalgamation of two cultures, Howard F. Cline, in Mexico, Revolution to Evolution, p. 8, says: "Following an initial and relatively brief military phase of conquest from 1519 to about 1525, the main story for the remainder of the sixteenth century is the transfer of European practices, necessarily adapted to Mexican conditions, by a Spanish Crown inexperienced in colonial matters yet determined to Christianize and civilize a highly developed but pagan society."

The Indians made considerable contributions, especially in crop resources such as cacao, maize, tomatoes, chili peppers, and chicle (chewing gum). Handicraft skills and products persisted, and Indian workmen gave a special and local flavor to art and architecture, especially to Mexican baroque.

The Spaniards introduced iron and steel tools, the wheel, horses, cattle, and sheep. They added wheat and rice to the already existent crop resources, and employed European techniques in mining, textiles, and agriculture. Language, religion, art, and architecture were all altered.

The social structure of colonial Mexico included:

(1) The Spanish-born whites sent from Spain (peninsulares), who became the rulers,

(2) Mexican-born whites, Creoles, who were the aristocracy,

(3) Mestizos, the offspring of Creole and Indian parents,

(4) Indians, who lived lives of poverty and slavery

The Spaniards received large tracts of land, known as haciendas, from their king, and proceeded to force the Indians to work on the land and in the mines. Many of the same people who had once owned the land that was now Spain's were landless and were forbidden to grow or to make anything for their own profit.

Most of the Indians and mestizos had to work for the Spaniards almost as though they were slaves. Many died in the dangerous mines, while others died of diseases that the white man brought to the New World.

The Catholic Church was granted great areas of land by the king of Spain and so became an economic, as well as religious, power. Franciscan monks built Indian schools and began to work among the Indians, converting them to Christianity. But the Indian's conversion was not complete for they were unable to see a relationship between a white-skinned Jesus Christ and their own lives. Those who did become true Christians gave their devotion to the Virgin of Guadalupe. Our Lady of Guadalupe is now the patron saint of Mexico. (Consult Epstein, pp. 65-66 or Wood, p. 82 for legend.)

It was during this period that the Hispano-Mexican northward movement began. Every major expedition, including those of Coronado and DeSoto, utilized Mexicans. The northward movement of Spain into the Southwestern United States was, therefore, a Spanish-Mexican affair. It was Spanish-led but depended for its success upon Mexicans and mixed-bloods. The first European, Alvaro Nuñez Cabeza de Vaca, crossed the southwest in 1528. After Francisco Coronado's exploration in 1541, there were no further expeditions for forty years.

There were several reasons for the northward expansion and settlement. At first, the search for gold seemed important. Later, it was decided that missionaries, accompanied by soldiers for help and protection, would settle in the new areas to spread Christianity among the Indians. Another motive was to defend against French expansion from New Orleans and the Russians who were north of San Francisco Bay. A series of missions and presidios, or forts, were established in the Southwest. Pueblos or villages were built near the missions and presidios.

The first Spanish pueblos in the Southwest were founded by Juan de Onate. From Mexico, he moved directly northward to El Paso and then up the Rio Grande to a point near Santa Fe. It was in 1598 that he founded San Juan de los Caballeros, the first Spanish pueblo in New Mexico. By 1630 the colonists had founded a series of some twenty-five settlements through New Mexico. (Consult Acuña, p. 28, for a good description of life in a pueblo.)

In the 1680's Capt. Alonso de León helped begin the first mission in Texas, San Francisco de Tejas. Later, in 1720, Mission San José was founded by Franciscan Fray Antonio Margil de Jesus. A site was selected for Indian quarters and church, with ample room for a cemetery, missionaries' residence, and barracks

for Spanish soldiers. Mission life included religious instruction by the padres, and use of European methods of weaving, dyeing, ceramics, masonry, carpentry, silk culture, and agriculture.

The founding of missions in California, the last borderland, took place between 1769 and 1823. By 1823, twenty-one missions had been established, a day's distance from each other, along the coast from San Diego to San Francisco.

Spain ruled Mexico for three-hundred years. Father Miguel Hidalgo and his Indian army rose up in 1810 to begin the fight for Mexico's independence.

References:

1. Acuña, Rudolph. The Story of the Mexican Americans. New York: American Book Company, 1969.

2. Epstein, Sam and Beryl. The First Book of Mexico. New York: Franklin Watts, Inc., 1967.

3. Cline, Howard F. Mexico. New York: Oxford University Press, 1963.

4. Ross, Patricia Fent. Mexico. Grand Rapids: The Fideler Company, 1955.

5. Tebbel, John, and Ramon E. Ruiz. South by Southwest. Garden City: Doubleday and Company, Inc., 1969.

Specific Objectives:

1. Given an introduction to the conquest of Mexico, the child will be able to name the two opposing leaders.

   Activity:

   Use the filmstrip "Twilight of the Gods, Part I," from La Raza, as an introduction to the next phase of Mexican history to be studied. Afterwards, write the names of Montezuma and Hernán Cortez on the board, and have the children discuss the parts they played in the history of Mexico. Point out the fact that a new period began with the fall of Tenochtitlán.

   Let the children look through books for pictures of Cortez and Montezuma.

2. Given the legend of Quetzalcoatl, the child will be able to give one reason for Montezuma's welcoming Cortez to Tenochtitlán.

   Activity:

   Read or tell the legend of Quetzalcoatl to the children. (Consult background.) Then let the children dramatize the meeting of Montezuma and Cortez. Perhaps different groups could prepare

the same dramatization and present it in other classrooms.

3. Given information about the Spanish and Indian contributions to the culture, the child will be able to name two contributions from each.

   Activity:

   Make a list of contributions on the board. Then have students look through old magazines and cut out pictures of the items, pasting them on separate pages labeled SPANISH and INDIAN, and labeling the individual items in Spanish and English. This could be added to their notebooks.

4. Given the social structure of Mexico, the child will be able to describe the life led by some of the Indians and Mestizos.

   Activity:

   Present a chart or transparency showing the four main social classes. (Consult background.) Discuss role of each, using any available books or pictures.

   Let the children describe life of the Indians and mestizos orally, or in art--drawings, murals, or in short dramatizations.

5. Given the story of Our Lady of Guadalupe, the child will be able to recognize a picture of the Virgin, and name the Indian boy to whom she appeared.

   Activity:

   Present the story of Our Lady of Guadalupe. Some suggestions for presentation:

   (1) Invite an older member of the community (perhaps a member's grandparent) to visit the class and tell of the Mexican's devotion to Our Lady of Guadalupe.

   (2) Invite an older student from another classroom to read or tell the story to the children.

   (3) Find a story written on students' grade level and have a member of the class read it aloud.

   Show various pictures of Our Lady of Guadalupe, and if there is a statue or shrine in a nearby church, take the children to see it.

6. Given information about Spanish missions founded in the Southwest, the child will be able to name one mission in Texas and give one fact about it.

Activity:

Tell children about life on the missions. (The first half of the filmstrip "The Far Frontier, Part II," from La Raza, presents the California mission system. Spanish Missions of Texas, by W. F. McCaleb, contains facts and pictures of missions in Texas.)

If possible, a trip to Mission San José in San Antonio should be planned. This restored mission is an excellent example for observation and study.

NOTE: Texas State Library, Reference Division, has material on the Texas missions which is not subject to circulation, but may be read in the library.

7. Given general information about the three parts of settlements--missions, presidios, pueblos--founded in the Southwest, the child will be able to name one type and give its purpose.

Activity:

Write the words missions, presidios, and pueblos on the board. Have the children offer their ideas on types of buildings, residents, and purposes of the three sections of a settlement. Supply correct information when necessary.

Then let children select one of the topics (mission, presidio, or pueblo) for a project. They could draw or paint a picture and write one sentence about it--or make a model of a building out of clay--or dramatize a scene--or make puppets for a puppet show.

Added Suggestions:

1. Play audio tape "The Mexicans Bring Us Rhythms," (No. 243-15) available from Education Service Center, Region XIII.

2. Take children to see display of Spanish Influence on Mexico at Texas Memorial Museum, fourth floor.

3. Read about bullfights in the "Places to See" section of this guide. Let children play with the two puppets and papier mache bull from Multi-Media Box No. 2.

4. Show filmstrip "The Aztecs and Cortez," from Multi-Media Box No. 3.

UNIT THREE: NATIONAL PERIOD, PRE-REVOLUTION

Goal: To develop a general understanding of Mexico's struggle for independence, growth, and modernization, with the implications for the people.

Background:

The first efforts to obtain independence for Mexico were made by Father Miguel Hidalgo, a Spanish priest who lived in the village of Dolores, northwest of Mexico City. Father Hidalgo, probably influenced by the American and French Revolutions, wanted freedom and liberty for the Indians. His belief was that once freedom was attained in Mexico, the land taken away from the Indians would be restored to them.

Captain Allende, leader of a secret revolutionary group in Querétaro, confided plans to "get rid of the gachupines!" to Father Hidalgo. The priest agreed to raise an army of Indians to support a fight for freedom.

On September 16, 1810, Father Hidalgo rang the bell of his parish church in Dolores and raised the first "Grito de Dolores" (Shout of Dolores): "Mexicanos, viva Mexico!" ("Long Live Independence!") Thousands of Indians and Mestizos joined in the revolution that began that day.

But Hidalgo was not a military leader and his army was poorly armed. These poor Indians and Mestizos were crushed by the Creoles and Spaniards. Within a year, Hidalgo was captured, tried for his crimes against Spain, and shot on August 1, 1811. He is referred to as the father of Mexican independence.

Today, Mexico celebrates its Independence Day on September 16. The celebration begins on September 15, because Father Hidalgo gave the Grito at eleven o'clock on the night of the fifteenth. In Mexico City, thousands of people gather to hear the President give the Grito at eleven o'clock from the main balcony of the National Palace: "Long Live Mexico! Long Live Independence!" In every village of Mexico, the Grito is given simultaneously by the mayor. The fiestas sometimes last for two weeks.

Father Hidalgo was followed by another priest, Father José María Morelos. He, too, led the Mexicans in their struggle for freedom, and as a leader was superior to Hidalgo. His forces were

strong and well-disciplined, but never able to win decisive victories. Morelos was also a statesman, proclaiming a declaration of independence in 1813. His program included destruction of some landed estates and higher wages for the poor. It was this program that lost his following of influential Creoles. In 1815, Morelos was captured and executed.

The revolutionairies' next leader was Agustín de Iturbide and on February 4, 1821, he proclaimed the freedom of Mexico. Iturbide was to be the first emperor or king, but he ruled for only five months before being exiled and executed.

In The Labyrinth of Solitude, page 123, Octavio Paz comments on the war for independence: "It was not a rebellion of the local aristocracy against the metropolis but of the people against the former. Therefore the revolutionaries gave greater importance to certain social reforms than to Independence itself. Hidalgo proclaimed the abolition of slavery and Morelos broke up the great estates."

Mexico's flag was adopted in 1821, with the symbolic colors of green, white, and red. Green is for independence, white for religion, and red for union. In the center, as a reminder of Mexico's great Indian ancestors, is a picture of an eagle with a snake in its claws, perched on a branch on the nopal cactus.

The revolution that overthrew Iturbide placed General Antonio López de Santa Ana in power and he declared Mexico a republic on December 6, 1822. Independence had been bought at a high price: thousands of people had been killed; whole cities had been distroyed, and everyone had suffered. The struggle of poor against rich had not really improved the conditions of the poor.

From 1821 - 1857, governments appeared and disappeared, rebellion followed rebellion, and still the country was in great need of reform. Santa Ana was president several times and it has been said that his biography would provide an adequate history of the troubled times in Mexico. He was sometimes a liberal and sometimes a conservative, but always a dictator. Once, he even declared himself "Most Serene Highness."

While Santa Ana was in power in 1835, the rebellion of Texas occurred. The Mexican government had granted Texas land to Anglo-Americans (empresarios) in order to counter the U.S. move toward colonizing the area. But soon conflicts arose between

the Anglos and the Mexican government. When a group of Anglos in Texas proclaimed an independent republic of Fredonia, Mexico began to regret the admission of these colonists into Texas. In 1830, Mexico passed a law refusing admittance to any more colonists; but when the law was not enforced, Anglos again moved in. Then Santa Ana decided to advance on the Texans, hoping to return to Mexico City as a hero.

On Feburary 24, 1836, Santa Ana and his army of 4,000 marched to San Antonio and attacked William B. Travis and his men who were holding an old abandoned mission called the Alamo. The 188 men inside the Alamo included colonists, volunteers, and Texans of Spanish and Mexican descent who suffered under Santa Anna's dictatorial policies. They fought bravely, but after two weeks the remaining men were killed in a last crucial attack by the enemy.

In the meantime, Texas had declared itself an independent republic and organized an army under Sam Houston. Santa Ana's army pushed northward and received a surprise attack by the Texans at the San Jacinto River. Shouting "Remember the Alamo!" the Texans surged forward and defeated Santa Ana's army. Santa Ana was captured, but to gain his freedom he signed the Treaty of Velasco recognizing the independence of Texas. The Mexican Congress refused to accept this decision and once more Santa Ana was out of power.

Inner conflict and chaos continued in Mexico and relations with the United States became more strained. Texas was officially annexed to the U.S. in 1845, and a year later war broke out between Mexico and the U.S. As it has been pointed out, several factors led up to this war, including the empresario system and the imperialism of the United States (Manifest Destiny.)

Americans soon occupied New Mexico and California, and then invaded Mexico. After seven major battles, Mexico City surrendered in 1847.

> NOTE: "It is said that the word 'gringo' came out of this war. American troops while marching along often broke out with a lusty rendition of the ancient ballad 'Green Grow the Rushes, oh!' and the Mexicans, mispronouncing and misinterpreting the words, shortened it to 'Grin Go,' which thereafter became a name for Americans or American-looking English-speaking people living in Mexico. (McHenry, p. 115)

The people of Mexico were tired, disillusioned, and divided. The nation was in a state of confusion when the provisional government signed the Treaty of Guadalupe Hidalgo in 1848. By this treaty, Mexico lost all lands north of the Rio Grande to the United States, including California, Utah, Nevada, New Mexico,

and Arizona, in return for 15 million dollars. Mexicans were disheartened at losing more than half of their original territory and their resentment toward the United States increased.

A second stipulation of the Treaty was to allow Mexicans then living in the U.S. one year to make the final choice of remaining in the U.S. or returning to Mexico. Those who chose to remain in the U.S. were guaranteed "the rights - property and political - that are given to all other American citizens." Many Mexicans chose to remain and become American citizens. Thus, Mexican Americans came into existence.

After the war Mexico faced many problems. Santa Ana was finally permanently deposed in 1855 and Benito Juárez, a Zapotec Indian, became president. He presented Mexico with a Constitution which remained the law of the land until 1917. His program of reform aimed at helping the common man. To have his people regain their land was one of his greatest desires. Church authorities and wealthy landowners opposed him, however, and new civil wars broke out.

Taking advantage of Mexico's unsteady state of affairs, French troops marched on Mexico City and established Maximilian, an Austrian, on the throne of Mexico. But it was a short-lived monarchy; in 1867 Maximilian was captured and executed. His wife, Carlota, returned to Europe where she died of insanity sixty years later.

Juarez was back in as president and again began his program of reform. Schools for Indian children were opened and the size of the army was reduced. But in spite of Juarez' efforts to reestablish a constitutional government and obtain freedom for all, the lot of the poor people did not improve much. Juárez preached respect for the rights of others but met with little success. He died while in office in 1872.

Porfirio Diaz gained power in 1876 and is credited with bringing about a semblance of order in Mexico. At the beginning of his term, his country had few railroads; its industries and sanitation were primitive, and the economy was in a critical state. Poverty was widespread. Díaz ruled for thirty-five years as a benevolent dictator. His special police force, the rurales (which included former bandits), roamed the countryside and maintained peace with cruel but effective methods. By encouraging foreign business, Díaz increased mining, industry, commerce, and production. Mexico became stable, modernized, and prosperous.

However, prosperity was in the hands of a small, rich land-holding group. While they made millions of dollars, the poor Mexican workers became poorer. Small farmers were forced to sell their land and stay on as peones (farm hands.) The Indians received no education and had less freedom than ever before.

Díaz' dictatorship modernized Mexico but drained the country of its natural resources. It brought wealth to a few, and incredible proverty to the majority. In 1910, when Díaz saw that he was losing support in favor of a new presidential candidate, Francisco Madero, he quickly resigned and left the country.

References:

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2. McHenry, J. Patrick. A Short History of Mexico. Garden City, New York: Doubleday and Company, Inc., 1962.

3. Paz, Octavio. The Labyrinth of Solitude. New York: Grove Press, Inc., 1961.

4. Rivera, Feliciano. A Mexican American Source Book with Study Guideline. Menlo Park, California: Educational Consulting Associates, 1970.

5. Tebbel, John and Ramón E. Ruíz. South by Southwest. Garden City, New York: Doubleday and Company, Inc., 1969.

Specific Objectives:

1. Given information about Miguel Hidalgo and José María Morelos, the child will be able to name one of the priests and tell one fact about him.

   Activity:

   Assist two or three students in finding a few facts about Hidalgo and Morelos in selected books. Let them report this information to the class. Then, after discussing the most important points, have the children divide into small groups with an appointed leader. The leader could be responsible for each student in the group telling one fact about Hidalgo or Morelos.

   For reinforcement, prepare slips of paper with statements about either Hidalgo or Morelos. Put them in a box. One student may pick a slip and read it aloud to the class. The student who correctly names the person described may take the next turn.

2. Given the story of Independence Day as celebrated in Mexico today, the child will be able to tell what the Grito is.

   Activity:

   Tell or read to the children about the celebrations in Mexico on September 15th and 16th. (Consult background, Toor, pp. 234-236.

or Milne, pp. 145-146.) Guide a discussion about the first Independence Day when Father Hidalgo gave the Grito.

Let the children letter the words: "Mexicanos, viva Mexico!" on paper and decorate it. Display them in the classroom, or if convenient, elsewhere in the school building.

3. Given pictures of several countries' flags, the child will be able to identify the flag of Mexico.

Activity:

Display a picture of a Mexican flag, or an actual flag. (A small one is in Multi-Media Box No. 3). Ask for volunteers to tell what the colors symbolize. If there is doubt, tell the children to get the information from a relative or friend and be prepared to report it the next day.

Distribute copies of page 24 from Social Studies liquid duplicator book. (Consult bibliography). Let the children color the picture of the flag. Then read the information about Independence Day for the purpose of review.

Activity:

Using instructions given in "Overview of Mexico" in this guide, direct the children in construction of a Mexican flag out of paper. Display them. It might also be effective to have two or three of the parents act as judges of this art work, and award first and second place winners.

4. Given information about the War between Mexico and the U.S., the child will be able to name two causes of the war.

Activity:

Present story of War between Mexico and the U.S., using maps and pictures. Emphasize fact that there were many events leading up to it. (Consult background). Tell children how Mexicans felt about the war, and how Americans looked at it.

Events such as the law of 1830 and the Battle of the Alamo could be recorded on the time line. Then let students select a method of depicting some causes of the war, e.g., by drawing or painting pictures, dramatizing some event, writing stories, combining the stories into a little one-page newspaper, having a stick puppet show, etc.

5. Given the establishment of boundaries by the Treaty of Guadalupe Hidalgo, the child will be able to name the states included in the territory which Mexico lost to the U.S.

Activity:

Distribute copies of maps that include Mexico and Southwestern United States. Have children shade in the land lost by Mexico to the U.S. for 15 million dollars. Or display a large map drawn with felt pen on paper. Let class members shade in the area lost by Mexico.

6. Given the story of the life of Benito Juárez, the child will be able to name three facts about him.

Activity:

Show filmstrip "Life of Benito Juárez" from Multi-Media Box No. 2. Lead a discussion about the points covered in the filmstrip. Stress Juárez' Indian background and his efforts to help the Indians. Have the children look through available books for a picture of Juárez. Let volunteers prepare a dramatization about one event in Juárez' life. Other class members could write a story about Juárez, or make plans for a mural with the major events in Juárez' life.

7. Given a list of improvements made in Mexico under the leadership of Díaz, the child will be able to name three of those improvements.

Activity:

Present a chart with a list of words and/or pictures illustrating the modernization of Mexico. For example, railroads, banks, highways, money, mines, etc., could be shown. Have the children discuss the economic development of Mexico "before" and "after" the rule of Díaz.

8. Given information about the people living under Diaz' rule, the child will be able to tell what the ordinary man in Mexico experienced at that time.

Activity:

Review the great improvements made in Mexico. Then tell the children about the vast differences in the living condition of the wealthy landowners, including foreign businessmen, and the poor Indians. (Consult background). In a discussion, lead the students to discover that modernization and economic progress did not bring about the necessary social change.

Have the class sum up the "good" and "bad" results of Díaz' leadership in Mexico.

9. Given a general review of the period between 1810 and 1910, the child will be able to name three important persons from the period.

Activity:

Show frames 58 through 67 from filmstrip "Mexico--The Land and Its History" from Multi-Media Box No. 1. Do not use the record, but instead the teacher may comment about each frame and ask some questions. The Study Guide contains exact narration for each frame which may be suitably adapted.

UNIT FOUR: THE REVOLUTION

Goal: To help students realize the crucial importance of Mexico's Revolution of 1910, and the country's subsequent development up to the present time.

Background:

Porfirio Díaz was "re-elected" in 1910 but almost immediately Francisco Madero proved to be a major threat to his position. Madero was a young, wealthy intellectual who had campaigned for the presidency and escaped to Texas when Diaz attempted to have him arrested. From Texas, Madero issued a plan for some reforms and his ideas gained support by the masses in Mexico, as well as by men like Emiliano Zapata and Pancho Villa who were popular leaders.

Realizing that opposition was too great, Diaz resigned and left for Europe, and when the national elections were held in October, 1911, Madero was elected as a great hero. The majority of the common people--Indians and Mestizos--were filled with hope because they believed that the time for justice and genuine progress had arrived. Without realizing it, Madero had become the leader of a great revolution and he did not have the ability to handle such a responsibility. It has been said that he offered the people democracy when what they wanted was food and land.

Politically inexperienced and ill-advised, Madero blundered on until he was assassinated and replaced by General Victoriano Huerta. Political changes continued, as control of the country was seized by Venustiano Carranza who called himself the "First Chief of the Revolution."

In the meantime, Pancho Villa and Emiliano Zapata were furthering the case of justice and freedom in their own way. Villa, whose real name was Doroteo Arango, was a bandit, a guerrilla leader, who had backed Madero's efforts at revolution. He was a natural leader, with a loyal army who rode with him, looting cities, towns, and haciendas, and killing prisoners. "Death to the Federals!" was Villa's aim, and his army was responsible for many victories in battles of the revolution. He became a legendary figure in Mexico even before his death, and today he remains a symbol of "the romance of the revolution." (Consult Tebbel and Ruiz, pp. 54-62, for biography of Villa).

Huerta's assassination of Madero and the subsequent restoration of the old regime had brought a new meaning to the revolution. Armies of revolutionaries rose up in strong protest of the old order and everything it stood for. The movement for land reform was an integral part of this revolution.

Emiliano Zapata was the principal champion for the cause of land reform, having "Tierra y Libertad" as his motto. As a Mestizo worker on a hacienda, Zapata had early been filled with revolutionary ideas and had led a small group of men in fighting the plantation owners. When Madero sought the presidency, Zapata was on hand with his small army to help him achieve victory. Zapata's goal was to break up the old estates and give the property back to the landless peones. In fact, his basic plan for land reform--Plan de Ayala--was written into the Constitution of 1917. The plan demanded that the land be redistributed to the peasants in the form of ejidos which meant that the land belonged to the village and was worked in common by the villagers.

Zapata opposed Huerta, and when he saw that Carranza was not going to carry out the Plan de Ayala, he led his army in numerous battles against that new government. Zapata also succeeded in breaking the hacienda system in Morelos and gained control over a large region. This important figure of the revolution was a hero to the Indians and Mestizos as he worked at getting back the land which was rightfully theirs. He lived by his ideals till in the end he was tricked into an ambush and killed. (Consult Tebbel and Ruiz, pp. 63-67).

During the revolution, Mexico's relations with the United States were complicated by President Wilson. In an attempt to influence the choice of a Mexican president, he landed troops at Veracruz for a brief time in 1914. Two years later, after Villa's raid against Columbus, New Mexico, General Pershing led a force into Mexico in a futile attempt to catch Villa. This foreign intervention was deeply resented by Mexicans and increased their suspicion of the "Colossus of the North."

Carranza had been joined by Alvaro Obregon who had eyes for the presidency. Together with other leaders they drew up the Constitution of 1917 which was an attempt to put into words the ideals of the revolution. It was a revolutionary document, including articles that controlled foreign property rights, banned the Catholic Church from politics and seized its landholdings, and made education the responsibility of the state and not of the church.

By 1920, the military phase of the revolution was over and Obregon was in power, but the ideas of the revolution still had to be realized. Mexico had many basic problems, including widespread poverty, class differences, and a great lack of education.

Lazaro Cardenas, who became president in 1934, was the man to take the Constitution of 1917 seriously and move to fulfill the promises of the revolution. Cardenas began his term of office by gaining the support of the army and labor leaders. By his agrarian reform, many haciendas were divided and great amounts of land were handed over to the peasants. Cardenas encouraged and extended education by building thousands of rural schools and providing trained teachers. When efforts to get U.S. and British oil companies to accept the demands of labor unions failed, Cardenas expropriated their properties and

nationalized the petroleum industry. Special banks were set up for the purpose of furnishing credit to schools and new landowners.

Cárdenas, more than any other leader, implemented the social reforms of the revolution. Since his time, more programs for reform have been created; Mexico faces its problems, making new adjustments and accomplishing change.

Today, modern Mexico is continuing its development as a nation in many areas. The hacienda system has practically disappeared disappeared because of land distribution to small farmers. Agriculture is the most important occupation and almost one-third of the land is devoted to ejidos (communal farms). Great improvements in agricultural machinery and irrigation methods have been achieved as a means toward increased production.

Mexico has grown industrially since 1940, including new foreign firms as well as Mexican firms. However, foreign investments in industry are under careful control by the Mexican government, so that working conditions are fair for the Mexican workers and the Mexican government receives fair taxes. An increase in the number of factories accounts for a greater use of the country's natural resources. The largest industry is textiles, while the iron and steel industry is second in importance. Great advances have been made in building new roads, improving the network of railroads, and increasing the supply of electric power.

Although a large percentage of Mexican roads are still unpaved, a modern highway system has been under development since the 1940's. Transportation in Mexico includes railroads, buses, and automobiles. There are also two major airlines for domestic and international travel. As recently as the Fall of 1969, a new 26-mile subway system was unveiled in Mexico City. The subway is considered to be a "visual, economic, and engineering wonder."

Reforms in education have been astounding. About three-fourths of the total population were illiterate before the Revolution, but in 1944 the government began a unique educational program. Every literate person between the ages of eighteen and sixty was required to teach someone between six and forty how to read and write. Public education is now controlled and supported by the government, and to make it available to all, schools are free, from elementary school to the university. While there are more than 35,000 elementary schools, with the increase in population more schools are needed. Insufficient funds create the serious problems of lack of schools and lack of teachers.

Mexico has many colleges and universities but the largest university is the National University of Mexico.

Strong Indian influences and the new national awareness emerging from the Revolution can be seen in the art forms of Mexico. Diego Rivera, José Orozco, and David Siquieros are famous Mexican painters who created a new way of expressing themselves after the Revolution

Their works, inspired by ancient historic art forms of their country, express their ideas on political and social changes in Mexico.

In music, the compositions of Carlos Chavez are indicative of the blending of the new with the old. His first symphony used Mexican folk songs for ideas but was written in modern form.

In spite of the Mexican government's efforts to carry out the promises of the Constitution, problems are still present. Many people have low living standards, and a division exists between the upper and lower classes. But every year finds a greater economic stability in the country, and the Revolution continues as Mexico makes slow but constant progress.

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2. Ross, Patricia Fent. Mexico. Grand Rapids: The Fideler Company, 1966.
3. Simpson, Lesley Byrd. Many Mexicos. Berkeley: University of California Press, 1941.
4. Tebbel, John, and Ramon E. Ruiz. South by Southwest. Garden City: Doubleday and Company, Inc., 1969.
5. Wood, Frances E. Enchantment of America, Mexico. Chicago: Childrens Press, 1964.

Specific Objectives:

1. Given a time line, the child will be able to record the date of the beginning of the Revolution.

   Activity:

   Review two or three happenings in Mexico under the dictatorship of Diaz. Talk about the length of Díaz' rule (1876-1910) and lead the children to realize that it was time for a "big change." Help them to understand the meaning of "change" and "revolution." Write 1910 on the board and tell children that it is an important date in Mexico's history because that is when the "change" or "revolution" began.

   Then either have someone add 1910 to the classroom time line, or distribute long, narrow pieces of paper to the students and have them record

1848	1876	1910
End of War	Diaz	Revolution

2. Given information about social conditions in Mexico in 1910, the child will be able to state two reasons why the Indians and Mestizos were unhappy.

Activity:

Guide the children in a discussion of things that we normally take for granted, i.e., home, family, school, friends, play, etc. Contrast this with conditions under which the poor Indians lived. Mention how that way of life grew more intolerable as the years went by. Lead the students to see why the poor wanted change, and were willing to follow leaders who promised to bring it about.

Tell the children to imagine that they are among the poor Indians living in Mexico at the time of the Revolution. If they were given a chance to make two wishes that would come true, what would they wish? Let students express their two wishes orally or in writing.

3. Given information about Pancho Villa, the child will be able to tell two facts about him.

Activity:

Using books and pictures, tell the children about Pancho Villa and his revolutionary activities. Tell students to draw a picture of Pancho Villa.

In a later lesson, provide time for the children to review facts about Villa. Perhaps the teacher could read a list of facts including some that refer to a different person than Villa. Let the children give a signal (clap their hands, raise hands, etc.) only when they recognize a fact about Pancho Villa.

4. Given information about Emiliano Zapata, the child will be able to tell two facts about him.

Activity:

Read or tell the story of Emiliano Zapata to the children. (Consult background). Compare his revolutionary ideas with those of Pancho Villa.

Make a chart or write on the board, the headings PANCHO VILLA and EMILIANO ZAPATA. Have the children dictate descriptive words of phrases and list them under the correct heading.

Activity:

Let the children decide which of the two men is their favorite, draw a picture of him, and complete the sentence: "My favorite hero is _____ because . . . "

Activity:

Write Tierra y Libertad on the board and discuss its meaning with the children. Get volunteers to tell reasons why they think it was Zapata's motto.

Have the students make a banner with the motto on it. Crayons, paints, toothpicks, or scrap pieces of material could be used on background of paper, burlap, or cloth.

5. Given some general ideas about President Cardenas and his leadership in Mexico, the child will be able to tell one way in which he helped Mexico.

Activity:

Before showing the first two sections of the filmstrip "Revolution," Part II, from La Raza, tell the children to watch for certain points. Write them on the board or give children a copy of some prepared questions.

NOTE: The two sections of the filmstrip describe how some educational and political reforms in Mexico were begun, and then further developed by Cárdenas.

After viewing the filmstrip, discuss the important points or guide the students in answering the prepared questions.

6. Given several improvements which have occurred in Mexico since the Revolution, the child will be able to state two of them.

Activity:

The filmstrip "Mexican Kaleidoscope," from Multi-Media Box No. 1, provides a very good view of contemporary Mexico. It could be shown, with the teacher directing children's attention to specific examples of progress in Mexico.

Activity:

Explain to the children about the 1944 requirement in Mexico concerning literacy. (Consult background). Let volunteers role-play as one person teaching another to read or write some Spanish words or phrases.

Activity:

Distribute copies of p. 20 from Social Studies liquid duplicator book. Discuss the pictures with the children, and have them look in available books for other pictures of the National University. Then they could color page 20, or perhaps draw some original picture of Mexican schools.

Activity:

The Social Studies (Gel-Sten Supply Co., Inc.) liquid duplicator book contains several pages that relate to contemporary Mexico: Mexican Men, p. 7; Women in Mexico, p. 9; Mexican Homes in the City, p. 10; Homes in the Hot Country, p. 11; Market Day, p. 12; Mexican Agriculture, p. 31.

The pages might be used in various ways:

(a) Let children divide into six small groups; each group could be responsible for reporting to the class about one page.

(b) Teacher-directed activities could be provided for each page, and all students could add the six pages to their notebooks.

(c) Students might be directed to choose one page and decide on a project related to that topic, e.g., clay models of Mexican homes, paper collages of farm products, puppets or pictures of Mexican men or women, etc.

Added Suggestions:

1. Add important dates and titles to the classroom time line.

2. Show the movie "This is Mexico" (No. 20555) available from Education Service Center, Region XIII.

3. Let children who have been in Mexico give firsthand accounts of their observations.

4. Refer to the section "Overview of Mexico" of this guide for further reference material.

UNIT FIVE: MEXICAN AMERICANS

Goal: To acquaint the children with a general history of Mexican Americans from the sixteenth century to the twentieth century, especially concerning their contributions and current situation.

Background:

History of Mexican Americans

The historical background of Spanish-speaking persons in the Southwest can be traced back to the early Spanish-Mexican settlements. As seen in Unit Two, the northward movement from Mexico began in 1528. The establishment of Santa Fe in 1609 makes it the oldest of state capitals, and only one state - Florida - is older than New Mexico. Later settlers in the Southwest were mainly not Spaniards, but Mexicans of mixed blood. It is interesting to note that "in California... well over half of the Spanish-speaking settlers were of Indian or mixed ancestry and the forty-six founders of Los Angeles in 1781 included only two persons called Spaniards, and their wives were Indian." (Mexican-Americans: A Handbook for Educators, by Jack D. Forbes.)

These early ancestors of the Mexican Americans made many contributions to the Southwest. Domestic animals, such as horses, cattle, sheep, and goats were taken on the first expeditions from Mexico and later became part of the Southwestern scene. It is said that the American Indians called the horse "big dog," and believed that the horse had magical powers. (Consult Acuña, pp. 65-66).

Training the horses and herding the cattle were two tasks taken over by the vaquero. This Spanish forerunner of the American cowboy added many new elements to the culture: the saddle, lariat, chaps, and halter, for example. New words, too, were added to the vocabulary of the Anglo-Americans: bronco, stampede, mesa, and others.

Farming in the Southwest had been developed and even included simple forms of irrigation by the time the Mexicans arrived. With their introduction of plows, hoes, and spades, farming was greatly improved. Many fruit trees were brought from Mexico and planted in the new area for the first time; agriculture in the Southwest owes much to those early settlers.

The mining industry, too, was greatly influenced by the people from Mexico. In fact, one of the first to discover gold in California was Francisco López. He found gold in San Feliciano Canyon in 1842, and the Spaniards and Mexicans developed the quartz and placer methods of mining, teaching these techniques to the Anglo-Americans after the discoveries in 1848.

Texas was settled rather permanently by the Spanish-Mexicans in 1690, in order to provide a barrier to French settlements in

Louisiana. A series of missions in East Texas were then established, with San Antonio as a halfway point between the missions and northern Mexico. The Mexican government encouraged Anglo-Americans to settle in Texas but this eventually led to deep disagreements. (Unit Two contains details about this period of conflict between Anglo-Texans and the Mexicans). The annexation of Texas by the U.S. was followed by the War between Mexico and the United States.

The Treaty of Guadalupe-Hidalgo, which ended the war, provided the basis for acquiring U.S. citizenship. Provisions of the Treaty allowed Mexicans one year to make a choice between remaining in the United States, or returning to Mexico. After that year, as new Americans they were guaranteed the rights that were given to all other American citizens. An estimated 75,000 Mexicans decided to remain and become American citizens.

The Treaty did not bring peace to the borderlands, and conflicts continued between Anglos and Mexican Americans. Most Anglo-Americans were unsympathetic toward Mexican culture and most Mexican Americans resented Anglo control and did not really want to "Americanize." In spite of the written provision safeguarding the rights of Mexican Americans, Anglos tended to feel superior; they dominated in the Southwest, pushing Mexican Americans into the background. Little by little, through the establishment of legal systems and bureaucratic processes, Mexican Americans were deprived of many of their civil rights. New land registry laws and practices were very limiting to the Mexican Americans who held title by verbal agreement or as members of a communal group. Some Mexican Americans sold their land to speculators, but in many cases, Mexican Americans lost great tracts of land in the Southwest as a result of questionable practices and conditions effected by Anglos. Hard feelings between the Anglos and Mexican Americans continued to grow.

A great migration of Mexicans to the United States occurred between 1910 and 1917 because of the fighting within Mexico caused by the Revolution. Thousands seeking safety fled to jobs on the railroads, in mines, and on farms. Mexican laborers were also hired in steel mills and meat packing plants. During this pre-World War I period, the agricultural industry in the Southwest began to expand, and more laborers were needed in the fields as well as in factories. This, coupled with limited immigration from Europe and the Orient, brought about a leniency on the Mexican border. The United States began to encourage Mexican immigration, with border officials even "looking the other way" in order to allow illegal entry.

The Mexican immigrants who worked in the fields were separated from society with no opportunities for learning English. These people who were paid low wages for long, hard hours helped build up the great agricultural industry in the Southwest.

> "Almost 10 percent of the population of Mexico moved to the Southwest in that period--more than a million people. They were ready to work at

> anything--chopping brush, building railroads, working in the copper mines, picking crops, doing any kind of field work. Most of these people settled in the borderlands and played an important role in building the railroads, building the cotton and sugar-beet industries, and making profitable truck or produce farming. The growth of the Southwest as an economic empire was due in no small part to their labor."
>
> South by Southwest-- by John Tebbel and Ramón E. Ruíz

The Great Depression with its accompanying unemployment interrupted the migration and the U.S. government even resorted to deporting Mexican laborers. This expedient method of enforcing border patrol laws only according to the labor needs of the United States has caused hostility and resentment among Mexicans.

The forced repatriation of the Depression years was followed by another period of immigration, occurring as a result of the United States' entrance into World War II in 1941. The greatest demand was for farm workers, and through the introduction of the bracero program, the U.S. arranged for temporary Mexican labor. Other Mexicans lived on the Mexican side of the border, but worked in the U.S. because they had been granted temporary visas called Green Cards. After the war, American employers requested continuance of the programs. The bracero system ended in 1964 but Green Carders still continue to work on a day-to-day basis. They are willing to work for low wages, so American employers are eager to hire them. This ready supply of cheap labor has a harmful effect on the employment of Mexican Americans in the border cities and towns, and has been questioned in recent years.

Mexican Americans of Today

There are at least 5,073,000 Mexican Americans in the United States today. In November, 1969, it was found that 85.9 per cent of this number was concentrated in the five southwestern states of California, Arizona, New Mexico, Texas and Colorado. According to the 1960 census figures, Mexican Americans constituted 14.8 per cent of the total population in Texas.

An analysis of the title Mexican American leads to the discovery that not all persons living in the United States, who can trace their ancestry to Mexico, call themselves Mexican Americans. In fact, there is a diversity of terms used--by the persons themselves--to identify a particular group within the aggregate. Some descriptive names in use are Mexican Americans, Spanish Americans, Spanish-Speaking Americans, Latin Americans, Brown People, and Chicanos. La Raza is a popular name used to identify Mexican Americans, those of mixed Indian and Spanish blood. The various titles often indicate the place of origin, a philosophy, or an attitude of self-identification. Luis F. Hernandez, in A Forgotten American, p. 7, says, "To consider Mexican Americans a homogeneous group within a given set of characteristics and qualities is, therefore, to stereotype."

In contrast to the usual image of Mexican Americans as farm workers, by 1960 80 per cent were living in urban settlements. Some in various professions had begun to earn high incomes. However, one third of the Mexican Americans throughout the country were still earning less than $3,000--an income which, according to economists, placed them in a category of poverty. Since the Mexican American birth rate is high, a low income is extremely difficult to stretch in order to provide food, housing, and basic needs.

While urbanization has sometimes provided more opportunities for better employment, it has at the same time brought about more problems. Many of the "newly urbanized" lack basic language skills and trade skills so the opportunities for employment are few. Approximately 75 per cent of Mexican Americans do manual types of which offer little security and high risks of unemployment. In a paper prepared for the U.S. Commission on Civil Rights, in 1968, Helen Rowan stated that Anglos and Mexican Americans have observed overt discrimination in the employment of Mexican Americans. While it is true that lack of education and occupational skills cause unemployment, employers have been known to establish totally irrelevant requirements which have the effect of screening out Mexican American applicants.

Housing becomes a particular problem for a large family with a low income. In many cases, families are forced to live in very crowded conditions in the house that they can afford. Residential segregation is quite common, and even in their moves to urban centers Mexican Americans tend to live together in barrios (neighborhoods).

In large families, the older children often have a large share of the responsibility of caring for the family. Many times they drop out of school to help support the family. This has proven to be a real handicap in the Mexican American community. According to 1960 census figures, the median number of school years attained by Mexican Americans fourteen years old and over is as follows: Arizona 8.3; California 9.2; Colorado 8.7; New Mexico 8.8; and Texas 6.7.

Although problems and hardships suffered by the Mexican American people are innumerable, urbanization has often placed them within reach of new areas of assistance. There are better jobs, better schools, better public services; and sometimes more diverse ways to improve economic conditions of families are available. Poverty is being worked against and some progress is being made.

There are many Mexican Americans who are outstanding in their efforts to assist their people in the struggle against poverty. In labor-union activity, César Chávez ranks high as the champion of the farm workers. Believing in peaceful cooperation between the worker unions and employers, Chávez founded the National Farm Workers Association in 1962. His goal is to get the farm workers' wages raised, get them an opportunity to share in decisions that affect their lives, protect them from health hazards, such as pesticides, and to help them to obtain the fringe benefits and legal rights that industrial workers enjoy.

Greater emphasis is being placed on education today, but there is need for great improvement in all areas of education. The figures on educational attainment in November, 1969, are significant. The median school years completed for Mexican Americans, 35 years of age and over, is 7.3 as compared with 12.0 for the population that is non-Mexican or non-Spanish. Yet, the median school years completed for Mexican Americans, 25 years to 34 years, is 10.8 as compared with 12.6 for the non-Mexican or non-Spanish population. These figures clearly show that the younger generation is closing the educational gap.

Mexican Americans have a long history in the Southwestern United States. They were there before any Anglo-Americans were present. However, as a result of the War between Mexico and the United States, they became a subjugated group in their own homeland. Poverty, poor education, discrimination, and unstable farm work kept them in a subordinate status. In recent decades they have made marked progress in education, income, and organizing to further their interests. While insisting on retaining certain elements of their own heritage, they are pressing forward to a fuller share in American life.

Biographical Sketches of

Contemporary Mexican Americans

Many Mexican Americans have become leaders and hold important positions in different areas of society today. As part of Unit Five, included here are short biographical sketches of two personages in each of the fields of government, literature, social movements, entertainment, sports, education, and military service.

GOVERNMENT

Judge Leopoldo G. Sanchez (1926 -)

Judge Sanchez was born in Los Angeles and started school without being able to understand a word of English. He failed the first two grades, but his third grade teacher helped him in her free time. Later he became an honor student.

While a student at St. Mary's College and Southwestern University, Leo worked as a laborer in steel mills to pay his expenses. He also served in the Army in World War II. He was elected to the Superior Court in Los Angeles in 1966. Judge Sanchez is respected and admired for his valuable service as a public servant and his many civic and community efforts.

Nava, p. 110.

Eligio de la Garza (1927 -)

Before he was elected to Congress in 1964, Eligio had a long struggle to gain an education. He was born in Mercedes, Texas. His family had no wealth, but he was encouraged to go to school. He finally gained a law degree from St. Mary's Law School in 1952. His experiences in both the U.S. Navy and Army encouraged him to serve the public in civilian life as well.

Garza became an active member of the LULAC (League of United Latin American Citizens). He was elected to the Texas House of Representatives for 12 years. He then gained election to the U.S. Congress in 1964, and again in 1966 and 1968.

Nava, p. 108.

LITERATURE

Ernesto Galarza (1905 -)

Ernesto was born in Tepic, Nayarit, in Mexico. As a small boy, he came to the Southwest where he worked in a harvest band. Later he worked in a cannery and at many other jobs to help pay his way through school.

Ernie went to Columbia University where he earned a doctorate in history. He became Chief of the Division of Labor in the Pan

American Union. He quit this important post to return to the Southwest and lead his beloved farm workers.

Dr. Galarza also found time to write and to publish many articles. He has written two books, Strangers in Our Fields and Merchants of Labor. He is an educator, a worker, and a writer.

Acuña, p. 124.

Julian Samora (1920 -)

Dr. Julian Samora teaches at Notre Dame University. He belongs to many commissions, serving as an advisor on the Mexican American.

Dr. Samora was raised in Colorado, attended college there, and later left for the University of Wisconsin. There, he earned his doctorate in sociology.

Dr. Samora takes time to keep the spirit of the Mexican alive in the Southwest. Recently he edited La Raza: The Forgotten American. This book is read by many interested in the Mexican American.

Acuña, p. 136.

SOCIAL MOVEMENTS

César Chávez (1927 -)

Chávez was born in Yuma, Arizona. He lived on his father's farm on the Colorado River until it went broke. Living in tents and walking barefoot, the family followed the crops into California. His father's efforts to organize farm workers into unions failed, but young César learned that workers must protect their own interests as other groups have done.

After becoming active in Los Angeles community affairs, Chávez was elected General Director of the Community Service Organization. He left the CSO in 1961 to work with farm workers. The National Farm Workers Association, formed in 1962, became under Chávez a champion of farm workers.

César Chávez is famous for the Delano grape pickers' strike, for his leading a three hundred mile protest march from Delano to Sacramento in March, 1966, and for his 25 day fast in the winter of 1968.

Nava, p. 99.

Bert N. Corona (1918 -)

Bert Corona has been from his teen-aged years a pioneer in the areas of social reform and educational opportunity for Mexican Americans. The Mexican Youth Organization, which he helped to start, grew into a high school and college student movement throughout the Southwest, and became known as the Mexican American Movement. Corona has demonstrated his qualities of leadership by organizing such groups as Mexican American workers in the Los Angeles area, and the National Congress of the Spanish Speaking People, the first national organization for civic, political, and civil rights of Mexican population of the Southwest.

Rivera, p. 121.

ENTERTAINMENT

Vikki Carr

Vikki Carr is a Mexican American who is an international singing star. Her name is really Florencia Bisenta de Casillas Martinez Cardona. She was born in El Paso, Texas, and raised near Los Angeles, California, where she graduated from Rosemead High School.

Vikki sang her way to fame. "It Must Be Him" is her biggest hit record. She has sung on many of the leading television shows.

Acuña, p. 92.

Trini Lopez

Trini Lopez is a modern-day Mexican American who plays la guitarra. He was born in Dallas, Texas. His parents were poor, but with the help of his guitarra he sang his way to fame. He sold four and a half million copies of "If I Had a Hammer." He also sings old Mexican ballads and appears on many television shows.

Acuña, p. 72.

SPORTS

Lee Treviño (1939 -)

Lee Treviño began his career in golf at the age of six, when he found the rusty head of an abandoned five iron club. He fitted a shaft he fashioned himself to the five iron head, and has been swinging a club ever since! There was little money in the Treviño household; Treviño never knew his father, and was reared by his mother and grandfather, who was a Mexican gravedigger.

Forced to leave school after the eighth grade in order to help support his family, Treviño eventually joined the U.S. Marine Corps, and within eight months became golf champion of the Corps.

His professional golf career began when his wife filed his entry in the 1967 U.S. Open Tournament. He finished fifth and won $6,000. Treviño won over $26,000 in 1967, and in 1968 captured the prized U.S. Open. 1971 was Treviño's biggest year. He won the U.S., British, and Canadian Championships, becoming the biggest money winner any season of golf has ever produced.

Rivera, p. 147.

Danny Villanueva (1937 -)

Danny has played with the Dallas Cowboys, after five years with the Los Angeles Rams. In addition to his professional football career, he has undertaken many creative tasks in television, public service and educational work.

Danny was born in Tucumcari, New Mexico, attended public schools in the Imperial Valley of California, and graduated from New Mexico State University. He has served on the California

State Recreational Commission under Governor Edmund G. Brown, and later in the California State Park and Recreational Commission under Governor Ronald Reagan.

Nava, p. 105.

EDUCATION

Maria Uriquidez

Maria has devoted her life to improving educational opportunities for the Mexican Americans. Today she is Dean of Girls at Pueblo High School in Tucson, Arizona. She is also a member of the Pima County Jr. College Board.

Maria was born in Tucson, was raised there, and graduated from Tucson High School. Maria has a B.A. and an M.A. in education from the University of Arizona. She undertook graduate work at the University of California, Berkeley, University of Mexico, and Arizona State University at Tempe.

Maria works hard to keep alive Mexican American contributions to the Southwest.

Acuña, p. 135.

Julian Nava (1927 -)

Currently Professor of History at San Fernando Valley State College, California, Julian Nava has had an unusually active and varied career in education. He has taught in several foreign countries, as well as in the U.S. Territory of Puerto Rico.

Nava was a lecturer and consultant to the Compensatory Education Programs, and in 1966-1967 was a co-director of an institute on the role of minority groups in U.S. history. On February 10, 1970, Nava announced his candidacy for the position of State Superintendent of Public Instruction.

Rivera, p. 138.

ART

Porfirio Salinas

Porfirio Salinas was born in Bastrop, Texas, and has gained world renown as a painter of the Texas hill country. Salinas now lives in San Antonio. His paintings of Texas' cactus, bluebonnets, and scrub trees hang in the White House and in homes and museums throughout the Southwest.

Histo-Wall, p. 34.

Manuel Gregorio Acosta

Manuel Acosta was born in Chihuahua, Mexico, and moved with his parents to El Paso when still young. One of the Southwest's leading painters, he prides himself on painting the people around him. He "found the beauty of the Latin face . . . the gaiety of color, the joy of harmony, the calmness of a philosophical approach." His canvasses are enlivened with bright, living colors, and he has exhibited paintings throughout museums in the Southwest.

Histo-Wall, p. 34.

MILITARY SERVICE

Rodolpho P. Hernandez (1931 -)

Rodolpho Hernandez was only seventeen years old when he enlisted in the U.S. Army in order to earn money to help support his mother and the rest of his family. Before that he had lived in California and followed the crops as a field hand.

While in service in Korea, his platoon was attacked by a large force of the enemy. His comrades had to withdraw, but Corporal Hernandez was wounded by grenades. He rushed the oncoming enemy and with only a rifle and bayonet killed six of them and stopped the advance before he was knocked down by more grenades. His individual heroism gave his unit time to regroup and regain the lost ground. The Congressional Medal of Honor is usually won by men who gave their lives in winning it, but Rudy survived and wears the scars proudly.

Nava, p. 96.

Daniel Fernandez (1944 - 1966)

Daniel was born in Albuquerque, New Mexico, and attended public schools there, graduating from high school in Las Lunas.

He volunteered for the Army soon after graduating from high school, and after four years of service went to Vietnam, in 1966. He arrived there in January and died in February. During his military service he earned eight medals, including the Medal of Honor. He gave his life while on patrol with eighteen men who were surrounded by the enemy. When a grenade fell in the midst of his friends, Daniel threw himself on it to save the lives of several wounded men around him.

Nava, p. 97.

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A complete set of portraits of Americans of Mexican descent is also published by Educational Consulting Associates, in an 11" x 14" heavy stock, separate sheet format.

10. Rowan, Helen. The Mexican American. A Paper Prepared for The U.S. Commission on Civil Rights, 1968.

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13. The Mexican Histo-Wall. This is a collection of biographies showing the Mexican influence in Texas. It also contains short biographies of contemporary Mexican Americans, arranged according to vocations. Copies of the Histo-Wall may be obtained by request from: Institute of Texas Cultures, P.O. Box 1226, San Antonio, Texas 78206.

14. U.S. Dept. of Commerce/Bureau of the Census, Current Population Reports: Persons of Spanish Origin in the U.S.: November, 1969, Series P-20, No. 213, February, 1971, (Washington, D.C., U.S. Government Printing Office, 1971, 50 cents).

Audio Visual Materials:

LA RAZA -- A HISTORY OF MEXICAN AMERICANS. A sound-filmstrip set produced by Multi-Media Productions, Inc., 580 College Avenue, Palo Alto, California 94306 and The Southwest Council of La Raza.

Complete set includes:

THE MEXICAN HERITAGE (Part I of La Raza) Three two-part lessons plus Teacher's Manual. Lesson titles: "Of Gods and Men," "Mexico of the Indians" and "Twilight of the Gods."

THE PIONEER HERITAGE (Part II of La Raza) Two two-part lessons plus Teacher's Manual. Lesson titles: "The Far Frontier" and "The First Pioneers."

CONFLICT OF CULTURES (Part III of La Raza) Three two-part lessons plus Teacher's Manual. Lesson titles: "Invasion!" "Conquest!" and "Revolution!"

THE AWAKENING (Part IV of La Raza) Four two-part lessons plus Teacher's Manual. Lesson titles: "The Great Migration," "The New Experiences," "The Political Experience" and "Huelga!"

MULTI MEDIA KIT, MEXICO. A depth study kit containing a variety of materials, produced by the International Communication Foundation.

This set of audio-visual material contains:

- twelve sound filmstrips
- supplementary literature
- 100 black and white captioned picture study prints
- 40 artifacts or realia items for meaningful learning experiences
- music
- individual study guide for each filmstrip, with complete narration script

Specific Objectives:

1. Given the early background of Mexican Americans, the child will be able to name three contributions that Spanish-Mexican settlers made to the culture of Southwestern United States.

   Activity:

   Tell the children that the Mexicans who came to the United States a long time ago brought many useful things with them. Emphasize that the animals, tools, and other things that they brought had never been in this country before that time. Have them discover what the contributions were by giving them clues and having them guess some of the animals and tools. In some cases, simply tell what the contribution was--such as, a method of mining.

   On the board, list the animals, tools, and mining techniques and discuss their permanent importance in the United States. The children could then draw the three contributions they like the most.

Activity:

For reinforcement, some students might enjoy dramatizing the introduction of some item into the Southwest. For example, a few Mexican farmers might show the Indians in the Southwest what a spade looks like and how it is used.

2. Given information about the Mexicans who became American citizens around 1848, the child will be able to state how the term "Mexican American" came into existence.

Activity:

Refer to the maps showing boundaries established by the Treaty of Guadalupe-Hidalgo. (These were used in Unit Three, Specific Objective No. 5). Review general facts about the War between Mexico and the United States. Tell the children that many Mexicans remained in the territory north of the Rio Grande and became American citizens. Lead them to an understanding of the title "Mexican American."

3. Given general facts about Mexican immigration to the United States, the child will be able to state two facts about Mexican immigrants.

Activity:

Tell the children that other Mexicans soon crossed the border and joined the Mexican Americans in the United States. Talk about their reasons for doing so. (Consult background).

Show the first 45 frames of the filmstrip "The Great Migration, Part I," from La Raza. In the follow-up period, ask some teacher-prepared questions of the students in order to point out the most important facts. Have children write two facts about the Mexican immigrants. Or, they could divide into groups with a leader appointed to hear each member of the group state two facts about Mexican immigrants.

4. Given a state-outlined map of the United States, the child will be able to mark the five southwestern states where the Mexican American population is concentrated.

Activity:

Distribute duplicated copies of an outlined map of the United States. Using a large classroom map as a guide, help children to review directions (north, south, etc.) Let some volunteers find the Southwest on the large map. Then they may find the Southwest on their own maps.

Show them how to label the states of California, Arizona, New Mexico, Texas, and Colorado, and then mark those states

in some way (dots, x's, crayon) to indicate a high concentration of Mexican Americans as compared with minor representation elsewhere. It might be effective to have them indicate in a special way where they are part of the population in the Southwest.

5. Given biographical accounts of contemporary Mexican Americans, the child will be able to name two persons and their areas of leadership.

   Activity:

   Present some information about several contemporary Mexican Americans. Display pictures, if possible. In addition, use various motivational activities, such as, playing a record by Trini Lopez or Vikki Carr, if they are included in the group.

   (This activity may be adapted to the classroom situation and teacher and student interest. The important point is to develop the students' awareness of "Very Important Persons" in the Mexican American community).

Added Suggestions:

1. Plan a field trip to the Institute of Texas Cultures in San Antonio to see the displays representing the Mexican heritage of Texas.

2. Let the students arrange a display of "Mexican Americans Today." They might include photographs, newspaper articles, magazine pictures, records, etc.

3. Complete the time line that has been displayed in the classroom. Use it for review purposes.

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RECORDS

"El Patio De Mi Casa." Juan S. Garrido, Director. RCA-MKL 1446

"Juegos Infantiles de Mexico." Juan S. Garrido, Director. RCA-MKL 1266

GUIDES

Corpus Christi Oral-Aural Language Guides. Corpus Christi Public Schools - Division of Instruction. Corpus Christi, 1970.

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MATERIALS USED BY THE REGION XIII BILINGUAL PROGRAM
AND WHERE TO ORDER THEM

The following materials are those used by the Region XIII Education Service Center Bilingual Program. This list should be viewed neither as comprehensive nor as an endorsement of these materials. There are many other materials available that are not included.

BASIC SPANISH MATERIALS FOR FIRST, SECOND, AND THIRD GRADES

Spanish-Oral Language Guides

Vamos a Platicar - Aural-Oral Activity Guide
First Grade $2.75

Enséñame a Leer
(Resource book for pre-reading activities in Spanish)

¿De Qué Platicamos?
Second Grade - Aural-Oral Activity Guide $2.75

Tejas y Sus Riquezas
Third Grade - Aural-Oral Activity Guide $2.00

Oral Language Guides May Be Obtained From:

Mrs. Florence Thorn
P. O. Drawer 110
Corpus Christi ISD
Corpus Christi, Texas 78403

Spanish Reading

Laidlaw Spanish Reading Series

8500	En El Hogar y En La Escuela (Apresto)	.66
8502	Camino de la Escuela	1.50
8504	Aprendemos a Leer	1.65
8525	Cuaderno de Trabajo para (Camino de la Escuela y Aprendemos a Leer)	.84
8506	Nuestros Amigos	1.82
8526	Cuaderno de Trabajo Nuestros Amigos	.84
8540	Guía	.75
8508	Del Campo al Pueblo (Libro II Level I)	2.13
8527	Cuaderno de Trabajo (Libro II Level I)	.75
8541	Guía	.75
8510	Aventuras Maravillosas (Libro II Level II)	2.13

8528 Cuaderno de Trabajo $ .75
8542 Guía .75

Books may be purchased from: Laidlaw Brothers
A Division of Doubleday
Thatcher and Madison
River Forest, Illinois 60305

Supplementary Spanish Reading Materials

Mis Primeras Lecturas $81.00
classroom set for 25

Includes:

Preparándose Para Leer - pupil's workbook
Preparándose Para Leer - teacher's guide
Thematic Pictures
Picture and Word Cards
Boxes for Sorting
Readers

May be purchased from:

Houghton Mifflin
6626 Oakbrook Blvd.
Dallas, Texas 75235

El Nuevo Sembrador

1. Libro Pre-Primario de Lectura (Pre-primer)
   Dr. Luis Pérez Espinos $ .75

2. Libro de Trabajo, Pre-primario de Lectura (Workbook for #1)
   Dr. Luis Pérez Espinos 1.00

3. Libro Primero de Lectura (First Grade Reader)
   Dr. Luis Pérez Espinos 1.20

4. Libro Segundo de Lectura (Second Grade Reader)
   Dr. Luis Pérez Espinos 1.50

5. Libro Tercero de Lectura (Third Grade Reader)
   Dr. Luis Pérez Espinos 1.75

Spanish Readers May Be Obtained From:

Librería Continental, Libros En Español
145 N. E. Second Street
Miami, Florida

La Escuela Nueva

Victoria (Libro Primero de Lectura y Escritura $1.20
Victoria (Libro de Trabajo - Primero de Lectura) 1.10
Armando Nuñez

The Above May Be Purchased From:

Jesús Gonzáles - Pita
P. O. Box 211
Miami, Florida 33101

Lengua Española

Primer Grado
Almendros - Alvero 1.50

Segundo Grado
Almendros - Alvero 1.75

The Above May Be Purchased From:

Heffernan Supply Co.
P. O. Box 5309
San Antonio, Texas 78201

Spanish Math Books

2300 Matemática Para la Educación Primaria (Pre-escolar)
(Math Primer) 1.16
2301 Teacher's Edition 2.75

2302 Matemática Para la Educación Primaria - Libro primero
(First Grade Book) 2.20
2303 Teacher's Edition 4.75

2304 Matemática Para la Educación Segunda - Libro Segundo
(Second Grade Book) 2.20
2305 Teacher's Edition 4.75

2342 Matemática Para la Educación Tercera - Libro Tercero
(Third Grade Book) 2.20
2343 Teacher's Edition 4.75

Spanish Math Books May Be Obtained From:

Addison Wesley Publishing Co., Inc.
Suite 405
411 Elm Street
Dallas, Texas 75202

Spanish Science Books

Libro Primero
La Ciencia: Jugamos y trabajamos 1.50

Libro Segundo: La Cienca: Aquí y Ahora $ 3.36

Libro Tercero: La Cienca: Lejos y Cerca 3.48

The Above May Be Obtained From:

D. C. Heath and Co.
A Division of Raytheon Ed. Co.
2700 N. Richardt Ave.
Indianapolis, Indiana 46219

Spanish Health Books

Mi Primer Libro de la Salud
Grade 1 1.45

Mi Segundo Libro de la Salud
Grade 2 1.56

Pasos Fáciles Hacia La Salud
Grade 3 1.56

The Above May Be Obtained From:

Laidlaw Brothers, Inc.
4640 Harry Hines
Dallas, Texas 75235

MATERIALS FOR TEACHING ESL:

It's A Big World
Kindergarten Audio-Lingual Guide 3.50

Audio-Lingual Activity Guide
First Grade 3.50

Audio-Lingual Activity Guide
Second Grade 3.50

Guides May Be Obtained From:

Mrs. Florence Thorn
P. O. Drawer 110
Corpus Christi Independent School District
Corpus Christi, Texas 78403

H-200 Level I Rock Kit (Kindergarten)
(With EFI Cards) 160.00
or Language Master Cards

Melton Book Co.
111 Leslie Street
Dallas, Texas 75207

English Around The World

Pupils Skills Book	$ .96
Practice Pad & Test Book	.60
Display Cards	9.00
Posters	11.25
Teacher's Guidebook	2.70
Record Album	12.00
Teacher's Guidebook	2.70

The Above May Be Obtained From:

Scott Foresman
411 Elm Street
Dallas, Texas 75202

Miami Linguistic Reading Series

First Grade Program	
Classroom Kit	60.00
Big Book One	32.00
Big Book Two	36.00
Readers	.60
Seatwork Books	.68
Teacher's Manuals	.88

The Above May Be Obtained From:

D. C. Heath & Co.
A Division of Raytheon Ed. Co.
2700 Richardt Ave.
Indianapolis, Indiana 46219

An Inventory of Basic Concepts for Chilren

Concepto Charts	25.00
Concepto Paks	3.75

Includes:

My Everything Book
Pak of Ed-U-Mats
Sets of 350 Word Pairs in Spanish and English
(T.E.) My Everything Practice Book 2.95

The Above May Be Obtained From:

Educational Performance Asso.
563 Westview Ave., Dept. B.
Ridgefield, New Jersey 07657

English as a Second Language: From Theory to Practice
By Mary Finocchiaro 1.95

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